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THE

# MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —I COR. 3 : 11.

## MISSIONARY HYMN.

BY MRS. MERILL E. GATES, NEW BRUNSWICK, N. J.

Air—"From Greenland's Icy Mountains."

"Whom shall I send," He sayeth;
"What servant shall it be?"
'T is Faith's strong voice that prayeth,
"My Master, O send me!"
Send me to tell Thy story,
Abroad or here at home;
Send me, O Lord, before Thee,
Where Thou Thyself wilt come.

Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,
My Master, O send me.
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious,
Of this and this alone.

To bring the lost and sinning,
To Thee, the Sinless One,
To speak sweet words and winning,
Of Christ, the Father's Son.
Send me to darkest places,
To many a shadowed home,
Where with Thy shining graces,
Lord Jesus, Thou wilt come.

Send me to work appointed,
But, Master, let me be
By Thine own power anointed,
Then, Master, O send me!
Not unto us the glory,
When lost ones find their home;
We only go before Thee,
Where Thou Thyself wilt come.

—*Missionary Review.*

## AND WHAT DO WE?

BY A. B. SHELLY.

In reading different church papers one cannot fail being favorably impressed by the amount of work going on and being done in the service of the Lord. One sees with pleasure how the various churches emulate each other in organizing new congregations, erecting church edifices, establishing institutions of learning, orphans' homes, training-schools, etc., etc. One cannot fail to perceive that the work of the church is progressing, that the number of active workers is gradually increasing, that the number of churches and beneficent institutions is multiplying and that a more general activity along the whole line of Christian workers is manifesting itself. Viewing all this, whereby we see how the church in general is showing a laudable degree of zeal and enthusiasm, the question is repeatedly presented to our mind's ear, "And what do we?"

Our church is one of the oldest churches of our country, as she is the oldest of all anti-Roman churches in existence. Authentic historians tell us that the doctrines and teachings held and practiced by our church had their votaries long before the reformation of the sixteenth century, even back to the time of the Apostles. That, while many of the Protestant churches of our land are of a comparatively late date, some of them having been organized within the present century, ours dates its origin back to the beginning of the Christian era. And yet the fact presents itself to our eyes that many of them have outrun us and are far ahead of us, not only in numbers of church membership, but also in an active and aggressive mode of carrying on the work of our Master. These are humiliating facts, but they are nevertheless true. There are few churches in our land besides ours, who do not have their institutions of learning, their academies, their colleges and their seminaries. Even the most conservative of them, those that held back longest, now have them. Quite a number of them have their orphans' homes; all of them, with but few exceptions, are carrying on vigorously the Home Mission work; a great part of them have their educational, church-building and church-extension funds. Young men are constansly educated for the ministry. Those who have not the necessary means to pay for their own education are supported as beneficiaries, and after they are found capable a field of labor is given them, where they can go to work and help in building up the kingdom of the Lord. In doing this they are sustained and assisted, either by the respective churches at large or by the individual congregations, in such a manner that they are able to devote their time, their talents and their

strength to the work assigned them. Again the question comes, *and what do we?*

Is it not high time that our church in general should arise from its lethargic slumber and be awake to its own interests and to the work assigned her? We say our church in general, because we know there are not a few of the members of our church who *are* awake and who see this thing in the same light that we see it. They know as well as we do that our church has not kept pace with other churches in general progress and activity. They deplore this with the same amount of grief, and would gladly do all in their power to bring about a change in this particular. Yea, some of these have made quite laudable efforts, but owing to the want of a more general awakening they find it hard work to accomplish what they would desire.

There are not a few who are convinced of the fact that if our church, in connection with other churches, is to fulfill its mission in the future, provisions must be made to educate young men as ministers, missionaries, teachers, etc. In order to do this we must assist those who are called by the Lord and whose means do not permit them to pay for their own schooling. Furthermore we should have our institutions to which such young men can be sent to receive the necessary training for the work they have to do. These are preparatory steps, which, according to our convictions, are necessary if we are to keep pace with other churches in carrying on the work of the Lord both agressively and successfully.

What we need in doing this is above all else a general awakening. The few will never accomplish it if not our people in general are brought to see it in the right light. But, as there must be pioneers in every good cause that is to succeed, those who are convinced of the necessity of a greater amount of activity and of adopting measures adapted to the wants of our time, should not rest but by speaking and writing in all humility and soberness endeavor to convince others of the necessity and propriety of the change. Then again we want men and money for the work before us. We want young men who are willing to give their lives to the service of the Lord, who choose the work of the church, not as a profession, but as a calling from the Lord; men who are willing to serve their Master, not for "filthy lucre's sake," but out of pure love to the Lord and the souls of men. Then we want men and women to contribute of the means with which the Lord has blest them, in order to support and sustain such in the work to which they are called. Having these, mission-work, church-extension and general upbuilding will become more easy. After these preparatory steps have been taken, we can then expect to carry on the work of Christian benevolence which has thus far been so sadly neglected on our part.

These are a few thoughts, briefly and imperfectly written, which have engaged the mind of the writer for some time. And the more I reflect on them the more I am convinced of their correctness. There is no well-founded necessity of our church being and remaining behind others in progress and activity. The Mennonite church still has a mission to fulfil. Its doctrines and teachings are in accordance with divine revelation. The Lord can not desire that these doctrines should be hid. He desires that they shall be spread and extended. We can never believe that the church whose doctrines are sealed by the blood of the martyrs, is destined to succumb. Therefore our heart's desire is that we may be wise and adopt such measures as to assure the future existence and usefulness of our Mennonite church.

## BEYOND COMPREHENSION.

When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston.

The company was composed of clergymen, lawyers, physicians, statesmen, merchants and almost all classes of literary persons. During the dinner, conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honor of him, was expected to take a leadiag part in the conversation, and he frankly stated as his religious sentiments his belief in the divinity of Christ, and his dependence upon the atonement of the Savior. A minister of very considerable literary reputation sat almost opposite him at the table, and looking at him, he said: "Mr. Webster, can you comprehend how Jesus Christ could be both God and man?" Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him and promptly and emphatically replied: "No sir, I cannot comprehend it; and I would be ashamed to acknowledge Him as my Savior if I could comprehend it. If I could comprehend Him He could be no greater than myself, and such is my conviction of accountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Savior."

The best rules to form a young man are to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.—*Sir W. Temple.*



*For the Mennonite.*

## TEACHERS WORK INVALUABLE.

BY ARTHUR SMITH.

To assume the position of teacher in a Sabbath school, is undertaking a great responsibility; it is an important care; an awful and yet precious charge; its requirements are many, and its successful results are obtained only by persevering and persistant efforts. I know of no teacher who has accomplished all that was possible in the circle or scope of influence under which they have been given to labor. Like that of the Christian minister, its sphere of usefulness is being called for at all times and in all places. But its special place is the Sabbath school, its specific work to teach the word of God, and its great object to enlighten the minds of the pupils to so understand the Scriptures that they will learn to obey God and walk in his ways.

How vast the work! how awfully great the responsibility! Well might we exclaim "Who is sufficient for these things?" How important for us to hold fast to the promises, and with faith like that of the Apostle exclaim, "I can do all things through Christ, who strengtheneth me."

We would indeed make a very great mistake if we were to apprehend that Sabbath school teaching was simply being present during the sessions of the school, going over a prescribed lesson, and telling the scholars what we know on the subject. These may be essential parts but they are far from being the only requirements.

The great thoughts that earnest Sabbath school teachers are inquiring into, centre in questions like these: "How can I make the Scripture lesson plain? How can I exert the best influence for good?"

On these topics many books have been published, giving valuable information, and are indeed helpful to Sabbath school teachers, but after all, we find that the best help comes from a personal endeavor, and an experience which can never be usurped by hints or theories advanced by others. It is like men in business, we may acquire a knowledge of it, but the test whether we can be successful comes only by hard and personal application.

And do we not find it the same in the work of the Sabbath school? To become successful teachers we must be constantly studying. We cannot afford to wait until Sunday morning before hunting up the subject of the lesson. To begin the study on Monday and learn something of the lesson every day is a better rule to follow.

Probably the most discouraging things that teachers have to endure, come from the fact that scholars are not always in a mood to be taught; there is sometimes seen an apparent disposition to appear weary; or that other scholar is very restless and insists on doing most of the talking; several of the scholars are away and nobody can tell you the cause of their absence.

To meet emergencies arising from just such instances as these (and we find them in all our schools) require other studies than those found in books. Every successful teacher has found the necessity for a study of human nature, especially that of children. In the class we find no two scholars of exactly the same disposition. It is made up of children coming from different home circles, different cast, different home training, and sometimes having no training at all. In this we see the importance on the part of superintendents for selecting as teachers in their schools the best material that is possible to be found in the church. And here, too, comes the sad mistake that some of our most talented and accomplished members in the church make when they disregard the call to engage in work of the Sabbath school, seeming to forget the solemn fact that "to whom much has been given much will be required." What our schools want to-day is the best brain, the best heart, and the best talent, for in them are gathered the great hope of the future church.

The power that accomplishes most in the class is that of love, and we gain the strongest grip on the children when they find that our interest in them comes from pure motives and simple desires to do them good. As a teacher I have sometimes found that the best and most direct way to win the attention of scholars is by allowing them to express their own ideas, or soliciting from them questions on the lesson, but there is danger in this of being led away from the important subjects or points in the lessons intended to be taught.

Probably the strongest power of influence over the children is gained by that teacher who has become so much absorbed in the welfare of the scholars, as to go beyond the confines of the Sunday school room and give a portion of time during the week in visiting the homes of the scholars. In this way they become acquainted with the parents, who in most cases will appreciate the friendly call and manifest at once their kindly interest toward the class. When the sympathy of parents are gained they invariably become a wonderful help and their co-operation adds very much in counterbalancing what was mentioned above on the part of children who are apt to be inattentive, restless or frequently absent. In fact they become efficient auxilliaries to the teacher, and that teacher is wise who can bring into active use all the forces that can help in this great and invaluable work of Sabbath school teaching.

*Germantown, August* 14, 1888.

*For the Mennonite.*

## FRAGMENTS FROM THE S. S. CONVENTION AT TRENTON OHIO.

Coming hither it really seemed, judging by the long and crowded trains, as if there were centennials, expositions, excursions, Sunday-school conventions, and other gatherings all along the way. At least, journeying as we did with our eyes fixed on a convention, it was natural to imagine others to have similar aims in view. The pleasant prospect of meeting with many dear brethren and sisters, fellow laborers in the Master's service, brigtened for us the view along the journey, and I will now endeavor to give the readers a few brief notes of the blessed time spent since our arrival here.

During all the sessions of the convention, we were favored with delightful weather. The attendance was good, and the reception and hospitality on the part of the kind people here was most cordial. There were delegates present representing churches and Sunday-schools from Iowa, Illinois, Indiana and different parts of this state.

Your Travelling Home Missionary delivered the message of greeting from the Sunday-school convention of the Eastern District. The proposition of that convention to hold a general convention was presented and unanimously endorsed. A copy of this resolution will be sent to our Western Sunday-school convention.

Most of the topics of the programme were ably treated. Quite a number participated in the general discussions following the main speakers.

The topics considered were:

1. The Superintendent: a. Requisition and office; b. Assistance of teacher and scholar.

2. The Sunday-school Teacher: a. male and female; b. graduation.

3. Preparation of the Sunday-school Lesson: a. On the part of the teacher; b. On the part of the pupil.

4. Methods of Teaching: a. Variety; b. Advantages and disadvantages of different methods.

5. Sunday-school Library: a. Benefit and necessity; b. Contents of books.

6. Benefit of the Sunday-school: a. To pupil and teacher; b. To the family and the church.

Toward the close of the second day's session a number of referred questions were answered and various resolutions passed. The next convention is to be held at Bluffton, Ohio.

The close of our assembly was really reached on Sabbath evening. In the morning we had a mission service. The topics considered were: 1. The Scriptural command; 2. The success of the work; and 3. The present field. In the afternoon we had a children's meeting, when four brief addresses were made having the following as central thoughts: 1. Being friendly; 2. Being industrious; 3. Consequence of sin; 4. Blessed results of a pious Christian life. In the evening we closed with a devotional meeting, the topic being, "Diversity of Gifts."

All the services on this day were attended by crowded and overflowing congregations so that the spacious house was not able to hold all the people. The very good singing contributed much to the interest of all our services. The offering at the morning service for our mission amounted to $40. God's gracious Spirit was with us during all our meetings and many a heart was prompted to say at our departure, "What a blessed time we had during these days!" May God's Spirit rest upon the workers here in this church and may He be likewise with those who are going to other fields of labor. J. B. B.

*Trenton, Ohio.*

## DON'T WAIT TILL TO-MORROW.

"Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. 6: 2.

"To-morrow" is the devil's watchword. It is his cleverest device.

There probably never was a soul lost who had not some time or other of his life "good intentions." They thought to-day's opportunity might pass unheeded, but they were resolved to consider their salvation "to-morrow." How many have thus resolved, who have been lost forever?

Jesus calls you to come to Him for salvation TO-DAY. "To-day if ye will hear His voice, harden not your heart." Oh! as you value that never-dying soul of yours, answer Him not "I will come to-morrow!"

To-morrow's sun may never shine for you. Before another morning the solemn knell may have sounded. "To-night thy soul shall be required of thee." TO-DAY seek Jesus and you shall find Him; and there is no promise for to-morrow.

A lady, much taken up with the pleasures and vanities of earth, was roused one day, by an earnest sermon, to consider her ways. God called her to give up the world and follow Jesus, She listened for a moment to the appeal—she paused—she stood still—she hesitated. God called her to come to his Son in "the accepted time;" but she said, "Not yet—not yet." God said, "To-day!"—she answered "To-morrow;" but the morrow was for her TOO LATE! That very night her soul was required of her by the everlasting God!

Beware then, dear friend, how you say, "To-morrow," when God calls "To-day—to-day."—*Selected by P. L.*



*For the Mennonite.*

## BIBLE READING.—"*COME.*"—Isaiah 55: 1—7.

E. K. MOHR.

Gospel Hymns,—209, 78, 191, 9.

1. Everything good comes from God. Jas. 1: 17.
2. Come to God and good comes to you. Job 22: 21.
3. God's first come, Gen. 7: 1, the ark means safety.
4. God's last come, Rev. 22: 17. From the first to the last, all God's comes mean safety and blessing.
5. Come to Jesus, Matt. 11: 28, 29.—No. 132' vs. 1, 5 and 11.
6. A sure reception. John 6: 37.
7. Come now. II. Cor. 6: 2. This is the only time anything is promised.
8. Come as you are. I. Tim. 1: 15.—No. 54, vs. 1, 3 and 5.
9. Christian come out from the world. II. Cor. 6: 17, 18, to a whole hearted service. I. Cor. 6: 19, 20; Rom. 12: 1, 2. Come for something better. From that which is not bread and does not satisfy to that which is good and in which the soul can delight itself. Leave Egypt for Canaan—leave the world for fellowship with God—come away from husks for the bread of heaven.
10. How shall I treat the invitation? Heb. 2: 3; Acts 4: 12.
11. Promise to those who accept. Isa. 1: 18, pardon; Rev. 3; 20, companionship; Jno. 3: 16, life everlasting.—No. 144.

*Grand Rapids, Mich.*

*For the Mennonite.*

## SERVICE OF SONG.

Subject: GOSPEL SALVATION.

Opening: Hymn 235. "Gospel Bells;" prayer; scripture lesson and basis for remarks, Isaiah 40; 1—11, 28—31. Salvation is the central truth of Scripture. Gospel, the good news from God. Jesus brings this good news. He stands ready to save. He weeps over those who refuse Salvation.

Hymn No. 9. "Jesus calling now." God's people are to be instrumental in spreading the good news. Shall proclaim Christ and the salvation he brings. All shall be engaged in telling the wonderful story.

Hymn No. 39. "I love to tell the story." Some have never heard the story—the good news. It is God's purpose that all the world shall know it. All who hear, and come, shall be received. None cast out. Whosoever will may come, this means all and each *one* personally.

Hymn No. 10. "Whosoever will." This good news shall be joyful news to the sinner. Brings freedom from sin and from the law. Brings to us the grace of God. We are glad that we have such joyful news to bring. Freedom and liberty to the captive.

Hymn No. 16. "Free from the Law." Free from the law and from the power of sin, the child of God realizes that it is by the grace of God that he is what he is. We are saved by grace.

Hymn No. 213. "Amazing grace, how sweet the sound!" This salvation from sin is free, without money and without price. Yet it is conditional. Our free will must be exercised in its acceptance. God can not save against the will of man. The Israelites must look by faith to the brazen serpent. We must look to Christ, by faith, and live.

Hymn No. 80. "There is life for a look!" This salvation—spiritual life—brings joy and gladness to the believing heart. The soul is so glad in Jesus.

Hymn No. 265. "I am so happy in Jesus." Not only is there joy among God's people, more than this, there is joy among the angels in heaven.

Hymn No. 295. "There is joy among the angels" or No. 19. "Ring the bells of heaven."

Application, invitation, prayer.

Hymn No. 101. "All hail the power of Jesus' name."

GLORYING IN TROUBLE.—Mr. Spurgeon says:—It is the joy, when between the millstones crushed like an olive, to yield nothing but the oil of thankfulness, when bruised beneath the flail of tribulation, still to lose nothing but the chaff and to yield to God the precious grain of entire submissiveness. Why, this is a little heaven upon earth. To glory in tribulations also, this is a high degree of up-climbing towards the likeness of our Lord. Perhaps the usual communions which we have with our Beloved, though exceeding precious, will never equal those which we enjoy when we have to break through thorns and briers to be at him. When we follow him into the wilderness, then we feel the love of our espousals to be doubly sweet. It is a joyous thing when in the midst of mournful circumstances, we yet feel that we can not mourn because the Bridegroom is with us. Blessed is that man who in the most terrible storm is driven to, not from, his God, but even rides upon the crest of the lofty billows nearer towards heaven. Such happiness is the Christian's lot.

Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that faith merits the answer or in any way earns it, or works it out; but God has made believing a condition of receiving, and the giver has a sovereign right to choose his own terms of gift.—*Rev. Samuel Hart.*

## SUNDAY-SCHOOL CONVENTION.—

CONCLUDED.

A. M. Fretz then spoke English on the Bible as the best of all story books, and greatly interested the children by impressing them with the beauty of the story given when Christ blessed the little children. D. Goerz then followed with a very earnest address in German on the two little words "too late." Having made the sad experience of missing the afternoon session by being "too late" at the railroad depot and missing the train. He impressed the audience of the importance of watchfulness and prayer, lest being too late we lose the kingdom of God. N. B. Grubb then spoke English, holding up an old broken watch case, telling how by taking out the main spring the works became worthless and were soon scattered and lost, so that nothing but this wrecked shell remains; then impressing a few practical lessons by showing how in so many different ways we may remove the mainspring—Christ—from our Christian life and character, and how by so doing man becomes a total wreck—body, soul and mind. A collection was then lifted to be added to the fund to assist worthy young men to prepare for the gospel ministry. The amount realized was $17.63. The exercises were interspersed by singing choice selections from Gospel Hymns. A. H. Gottschall pronounced the benediction, and the audience joined as one man in singing the doxology.

*Wednesday Morning.*

This session was opened by singing hymn 229. C. H. Moyer conducted the devotional exercises. The Convention then continued the discussions on topic there on program, and A. S. Shelly was requested to give his concluding remarks. He said: Reviews are necessary. The lessons learned need to be impressed more and more, and this can not be done more effectively than by reviewing. The lessons of a quarter should not be treated as so many different parts. The preperation for review should not be done in one week, but each week through the quarter be preparatory for the review. C. H. Moyer, A. M. Fretz and N. B. Grubb followed with brief remarks.

The fourth topic, "Infant Class Teaching," was opened by Mrs. Sarah Weinberger. Order is the first. It is a mistake that small and dark rooms are used for infant classes. Children are often afraid when thus cut off from the older ones. Singing must be an important feature. Before I pray with my class I teach them the meaning and object of prayer, and catechise them on the subject. We pray in concert.

Mrs. Lizzie Clymer then followed by giving her method of teaching, illustrating it by class drill. First reading the lesson, then explaining, then having the children repeat what she teaches.

A. M. Fretz: The training and teaching of infants is the subject that should concern Sunday-school workers most. The infants will be the coming workers.

J. B. Baer: The infant class is the most interesting in the school.

N. B. Grubb: The best and cosiest room in the church should be used for the infant class. That room should have the most care of all parts of the church.

I. K. Freed: The best teacher in the school should be selected for the infant class.

C. v. d. Smissen: The best method is object teaching. The best and busiest teacher should be in the infant room.

A. S. Shelly, C. H. Moyer and U. S. Stauffer also made brief remarks on the subject.

The fifth topic, "Is a library an essential feature in a good Sunday-school? If so, what kind of books should it contain?" was opened by J. W. Shelly with a practical, well-prepared essay (as we are promised the essay for publication we will omit quotations here.)

A. M. Fretz: A library not absolutely necessary. A school can be a good one without the library. Library may prove a good means to help make a good school. Good papers may take the place.

A. B. Shelly: A good library should contain biography, history, Evidences of Christianity, etc.; but fiction should be wholly excluded.

Samuel Weiss: The books should contain Christ, and reveal Christ, and lead the reader to Christ. Where this is lacking the book is worthless.

N. B. Grubb: Books like *Lebens Compasz* and publications like those by Revell, of Chicago, would be my choice. And when such books are found in libraries I shall patronize them too.

By request of the Convention David Goerz, of Halstead, Kansas, made a short but earnest address, reviewing the discussions and in a very practical way presented the impressions this convention made on him. His remarks were highly appreciated.

The following referred questions were then answered:

1. How long should a teacher review his lesson? 2. Is it advisable to use lesson helps in the class? 3. What length of time should the teacher consume in teaching a lesson? A. S. Shelly.

Ought the superintendent to teach a class? W. S. Gottschall.

Who is the proper person to teach the adult Bible class, the pastor or superintendent? C. H. A. v. d. Smissen.

Have the refreshment stand, the band and the ring playing, so much connected with Sunday-school picnics, a good or an evil influence on the minds of children? U. S. Stauffer.

1. What position should we as ministers take towards the so-called Sunday-school picnics, or celebrations, as generally conducted? 2. Why should we say Sunday-school and not Sabbath-school? A. B. Shelly.

1. Do not the frivolous plays of a Sunday-school picnic take the starch out of a serious opening and closing exercises of the school? 2. Can a teacher do justice to a class of more than ten scholars, unless it be a class having a separate department? J. G. Weinberger.

What is the best method for keeping teachers interested in studying the Sunday-school lesson? C. H. Moyer.

Is it possible for a Sunday-school worker to injure his influence by taking more interest in temperance than in the Sunday-school? J. S. Moyer.

How many scholars can a teacher teach without being too loud and disturb his neighbor? D. Goerz.

Is it right or just to spend so much time in offering excuses by a speaker or teacher when about to perform a duty? Arthur Smith.

Who will be the better infant class teacher, a lady or a gentleman? J. B. Baer.

After a brief but spirited discussion on the possibility of holding a general Sunday-school convention and the advantages derived therefrom. It was resolved by a unanimous rising vote that this convention advocates the holding of a general Sunday-school convention in connection with the next General Conference to be held at Childstown, Dakota.

On motion resolved that the secretary, in behalf, and in the name of this convention, sends greetings to the Sunday-school Convention to be held on Sept. 14 and 15 next, near Trenton, Ohio.

On motion resolved that the next Convention be held in the Upper Milford church, Zionsville, Pa., in August next, as designated by a previous resolution.

The chairman appointed C. H. A. van der Smissen, Charles H. Moyer and I. K. Freed to constitute the executive committee this current year.

On motion a vote of thanks was tendered to the kind friends of West Swamp church for the hospitality and kindness received at their hands.

The Convention closed by singing the beautiful hymn, No. 262, "Crown Him King of Kings," and a fervent prayer by David Goerz.

May the Lord add His blessing on the deliberations of this Convention, and grant us grace that we may all profit and become more and more earnest and zealous. The harvest is white, but the laborers are few. Let us pray for laborers more to come, and help answer that prayer by going and doing ourselves.

N. B. GRUBB, Secretary.

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Men turn their faces toward hell, and yet hope to get to Heaven. As well walk into a horse-pond and hope to be dry.—*Spurgeon.*



## FAMILY CIRCLE.

### THE TRUST OF CHILDHOOD.

One of our present recollections of childhood is that it was a time when we were confident of being taken care of. We took no thought for raiment but to wear it when it was provided. We went to sleep without anxiety; no distraction came into our dreams; we did not spend hours in carrying impossible burdens up interminable hills. It was but a moment from "good-night" to "good-morning," and the new days always blossomed out in original freshness and sparkle.

The quietude of our young years was due, more than we thought of then, to the fact that we had a father and mother to go to when in trouble. They used always to help us out of our little difficulties. When the child comes in from outside, the first question he is likely to ask is, "Where's mother?" He may not want her for any thing particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quiet at night.

And so among the larger difficulties that throng and swarm around us as we move along into older years, there is nothing we need so much as to feel that there is some one that to us is just the same relation now as father and mother used to stand to us years ago. That is the first idea of God we want to have formed in us when we are little, and the last idea we want to have of Him as we move out and up into the place prepared for us in the Father's house on high. The first recorded sentence that Jesus spoke called God his Father, and his last recorded sentence on the cross called God his Father.—*Dr. C. H. Parkhurst.*

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You can't have pure girls when they associate with impure boys. You can't have pure boys for them to associate with, so long as you license the saloon to teach them impurity. To save the girls the White Cross movement has been organized. To save the boys the black flag must be raised over every saloon. Fathers, don't weep over your own ruined daughter, so long as your ballot is cast for license to ruin your neighbor's boy. You sowed the tares in your neighbor's field, the wind of retribution bore the thorns into the flower garden of your heart.—*Christian Standard.*

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What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the blood of the Redeemer's cross and in the power of his resurrection.—*F. W. Robertson.*

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, OCTOBER, 1888.


IN THE FIELD.—Rev. J. B. Baer, traveling Home Missionary of our General Conference, after six weeks of rest at his home in Quakertown, left for work in the West, on the 10th of September. His field for labor for the next four months will be Nebraska, Kansas, Missouri and Illinois. Mrs. Baer will accompany him as far as St. Louis and will then return to Summerfield and remain with her husband's parents until his return. We desire to ask the special prayers of the church in behalf of Bro. Baer, the work in which he is engaged, and his dear wife, who is denied of home life and comforts for Christ's sake. Think of it dear sisters and then lift your hearts in earnest faithful prayer for our dear Bro. and Sister Baer.

HISTORY OF MENNONITES.—The History of the Mennonites, compiled and edited by D. K. Cassel, is out and ready for delivery. The work of nearly five hundred pages is well worth the labor bestowed on it. A great many facts and traditions, never before published, are recorded on its pages. The sketches of the various congregations, origin and work, with its ministers, is of more than ordinary interest. The book is printed on good white paper from beautiful type and is embellished with a number of illustrations. Such as are considered competent judges pronounce this a valuable work and the price at which it sells ($1.50) wonderfully low. Address the auther, 4133 Germantown Avenue, Philadelphia, Pa.

A VISIT TO NORTHAMPTON CO., PA.—Upon an urgent request, repeatedly made, I, on Sunday, Sept. 2nd, visited the so-called "Settlement" meeting house in Northampton Co., Pa., and preached the word of God there. This is an old place of worship, erected about eighty-five years ago, where formerly a small Mennonite congregation existed who regularly met in this their sanctuary. Owing to some cause however the number of members gradually decreased until only a few remained and the regular meetings were for a number of years discontinued. For the last 15 to 20 years however, regular services have again been held once in four weeks, which are still continued and are tolerably well patronized by the surrounding community; but, as far as I could ascertain, not a single member of our church remains. The few who were left having connected themselves with other churches in the vicinity. The original building has of late years been repaired and remodeled, and with the graveyard and surroundings is kept in a nice and good condition. This shows well for the descendants of the former members of this church, many of whom are buried here. But what a pity that a congregation which by this time probably might be a large and prosperous one should thus have gone to nothing! S.

## MINISTERIAL CONFERENCE AND GOSPEL SERVICES.

The next ministerial conference of the Eastern District conference, will be held in the First Mennonite church, Philadelphia, on Monday, October 1st. Exercises to begin at 10 A. M. The following is the programme:

I. Best Method to develop lay help. J. S. Moyer.

II. Ministerial Support. How and What? C. H. A. van der Smissen.

III. How can we best meet the increasing demands for Home Mission Work? W. S. Gottschall.

IV. Homiletic: I John, 3: 7—11. A. M. Fretz.

V. The Sisters' work in the church, Public and Private. A. B. Shelly.

Monday Evening: Conference Sermon. A. M. Fretz, W. S. Gottschall.

Tuesday morning, 10 A. M. The semi-annual conference will convene for transaction of its regular business and will be in session all day. Gospel services in the evening. J. S. Moyer. C. H. A. v. d. Smissen.

Wednesday: Concluding session of Conference. Gospel services continued in the evening and also on Thursday and Friday evening.

Sunday: Communion services in the morning, and in the evening a service of song and praise.

A solemn and religious regard to spiritual and eternal things, is an indispensable element of all true greatness.—*Daniel Webster.*



The first yearly meeting of the Bethel College Corporation will be held at Newton, Kansas, on the evening of the 12th of October, 1888, the day set apart for the laying of the corner stone of the college. The object of the meeting will be to elect nine directors in accordance with the provisions of the charter. All members of the corporation are requested either to be personally present at the meeting or, in case this is not practicable on account of distance, to send a written authorization (Proxy) to some member living in Kansas, in order that a majority of all the votes may be represented and thus the necessary quorum for the transaction of business be secured. A full list of the members will be mailed to each one.

By order of the Directory,
DAVID GOERZ, Secretary.

## INVITATION TO THE FESTIVITIES AT THE LAYING OF THE CORNER STONE OF BETHEL COLLEGE.

The foundation and basement of Bethel College at Newton, Kansas, are so far completed that the laying of the corner stone can take place on October 12, 1888, on which occasion there will be held a suitable service of praise and thanksgiving to the Lord for the origin and past success of the Bethel College undertaking, and of prayer for divine help and blessing in the further prosecution of the work. To attend these services and festivities, the directory of Bethel College extends a hearty and urgent invitation to all friends of education both in and out of our Mennonite churches of Kansas, Nebraska, Minnesota, Dakota, Illinois, Iowa, Indiana, Ohio, Pennsylvania, New York, Missouri, and other states. Arrangements have been perfected by which persons from a distance can obtain tickets for Newton and return at half rate fares. These tickets can be bought on the 9th of October at the following places: Along the Chicago and Atlantic Railroad at Marion, Lima, and other stations in Ohio, at Decatur and other stations in Indiana; along the Santa Fe route at Madison, Iowa; and along the Missouri Pacific road at St. Louis, Mo., Tipton, Mo., and other stations.

A programme will be printed and sent to anyone free on application. More particular information concerning rates, programmes, etc., will be gladly furnished by the secretary of Bethel College. Inquiries should be addressed to

DAVID GOERZ,
Halstead, Harvey Co., Kan.

P. S.—The excursion leaving Bethlehem, Pa., on Oct. 8, will reach Newton, Kan., in time for the occasion. Particulars concerning this excursion can be obtained of John G. Stauffer, Quakertown, Pa.

## CHURCH NEWS.

DEEP RUN.—Sunday, August 19, was a very interesting day for our church and Sunday-school. The day was called Children's Day, and God sent a very pleasant day for it. In the morning Bro. J. B. Baer, our home missionary, preached a very effective sermon in German, and related some incidents in his work as traveling minister. The afternoon was set apart for a children's meeting, and it was easy to see how they appreciated it. Soon after the hour of two, the spacious church room was filled with children, young people and parents. The exercises were opened with singing. Bro. A. M. Rickert read a portion of Scripture, which was followed by prayer. The pastor, Allen M. Fretz, made a short adress of welcome, and all felt that they had a right to be happy and feel welcome for the occasion. Appropriate, interesting addresses were then made, mainly addressed to the children, by J. S. Moyer, J. B. Baer, A. B. Shelly and Dr. S. Brumbaugh. The addresses were interspersed with singing by the children.

In the evening we had a mission service. Addresses were made by Bro. A. B. Shelly on foreign missions and Bro. J. S. Moyer on home missions. Bro. Shelly had in the forepart of the summer paid a visit to our mission stations in Indian Territory and could consequently interest us all with incidents of his experience, the impressions he received of the work, and the progress the work is making among the Indians.

On Monday forenoon, Aug. 20, we had our harvest thanksgiving services, Bros. J. S. Moyer and A. B. Shelly conducting the same. The latter preached a very impressive sermon from 2 Cor. 9: 15. Collections were held at these services for home and foreign mission work amounting to $40. Some of the money for foreign missions was given to our Sisters' Mission Sewing Society. The rest was contributed directly to our mission work in Indian Territory. The Sisters have again prepared a nice box of clothing and bedding for our mission. They have a heart to work for the Master's cause; may the Lord bless their efforts. Our pastor has organized a class of catechumens, which meets weekly. May the instructions which he gives them in the way of salvation lead them to give their young hearts to the Lord and early delight in his ways.—*Cor. Mennonite.*

Our abiding belief is that just as the workmen in the tunnel of St. Gothard, working from either end, meet at last to shake hands in the very central root of the mountain, so students of nature and Christianity will yet join hands in the unity of reason and faith, in the heart of their deepest mysteries.—*Dr. L. Moss,*

# MISSION DEPARTMENT.

## CARRYING HELL TO THE HEATHEN.

A German paper illustrates the sort of civilization which Germany is introducing into Africa by pointing to the fact that since taking possession of the Cameroon country on the west coast, Germany has sent there 1,524,028 litres of rum, 37,800 bottles of gin, 1,588 old muskets, 1,000 cartridges, and 56,039 kilograms of tobacco. As an offset to the pernicious influence of these things the Fatherland has also sent a few missionaries to take the place of the English Baptist missionaries whose presence in the district was not wanted. The colonization of heathen lands by Christian nations ought to be a means of extending the blessings of the Gospel of Christ. The first result, however, is usually to degrade and not to elevate the poor heathen. Inferior races always learn the vices more readily than the virtues of superior races, and the trader in his keen thirst for gold keeps even pace with the missionary in his love for souls. The traders have the World, the Flesh and the Devil all on their side, and they very soon outnumber the missionaries a hundred to one. Germany has unfortunately no monopoly of this bad work. France and Britain are just about as bad, and if America shows to any better advantage in the proportion of missionaries to spirits which she sends to heathen lands, it is probably because our national policy does not promote foreign commerce, and our manufactures of whiskey, tobacco and arms have not therefore as good facilities for pushing business at a distance as European manufacturers have. Otherwise we could soon flood the whole heathen world with fire-water made from the cheap corn of our fertile prairies.

If for no other reason than to escape our share of the responsibility for the damnable work of sending the heathen to hell, let us abolish forever the manufacture and sale of intoxicating liquors in this land of Christ.—*N. Y. Witness.*

## THE CONVERTED INDIAN.

"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth in 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in the second Corinthians, fifteenth chapter, seventeenth verse: 'Therefore, if any man be in Christ, he is a new creature; old things are done away; behold all things are become new.' When I became a Christian feathers and paint done away. I gave my silver ornaments to the mission cause. Scalping-knife done away. That is my tomahawk now holding up at the same time a copy of Ten Commandments, in the Ojibbewa language. Blanket done away." "Behold," he exclaimed, in a manner in which simplicity and dignity of character were combined, "Behold all things are become new."—*Messenger of Peace.*

## LATE NEWS FROM MID-CHINA

Shows a remarkable spiritual reviving. In some places great numbers are being emancipated from the darkness of heathenism. Stanley Smith reports 210 baptized at one time, and as many more inquirers. The Rev. George Clark tells preaching to immense audiences, sometimes numbering as many as four thousand from the stage of a theatre. Although the weather was cold, the people came night after night, and listened intently. Others from various quarters say, "souls are being saved." Some of the influential men of the empire are being reached.

Hudson Taylor and his noble band of workers covenanted to pray that God would send 100 new laborors into the field in 1887. Some doubted, and others said impossible. But is there anything too hard for the Lord? They asked for two men each week. At October 26, with seven weeks of the year yet left, there were but six men lacking. Oh, for more faith in God! Mr. Broomhall, secretary of the Mission, writes: "You will be glad to know that 60 out of 100 have already gone, and that 30 others have been accepted."—*Missionary Review.*

PERSIA.—A letter from Oroomiah mentions the visit of a blind Armenian from Harpoot, Turkey, who is thoroughly versed in the Scriptures, and has excited much interest in all that region. His blindness is a protection to him, and he has gone from village to village boldly preaching the gospel. He rides upon a miserable little donkey, which is guided by a one-eyed man, who is deaf, and the people everywhere collect in large numbers to witness the wonders of a blind man reading.

My dominion ends where that of conscience begins.—*Napoleon.*



## THE HEROIC WALDENSES.

The European religious press is chronicling the earnest, consecrated effort now being made by the Waldenses to evangelize the city of Rome. There is a deep significance in this movement, to every student of history, for it is a striking evidence of the extent to which the teaching of the Savior has permeated the hearts of this wonderful people. They are now rendering to Rome the highest service in returning the grandest food for the bitterest evil.

The Waldenses were among the earliest sufferers for the gospel in Europe when the fierce rage of papal persecution burst upon those who would not acknowledge the supremacy of the Pope, and chief among the foremost of the earnest propagandists of the pure religion of Christ.

The country of Waldensia, which thus became a cradle for the truth, is but twenty miles in length, and some eighteen broad. It is situated among the mountains between France and Italy, in the valleys called Lucerna, San Martino, and Perosa, the streams of which ultimately gather themselves into the river Po. The sufferings of this venerable Church are written in blood. On the way to La Tour, the little capital of the Waldensian valleys, as their wooded mountains rise to view, the traveller approaches "consecrated ground." "Almost every rock is a monument, and every meadow witnessed executions, and every village had its roll of martyrs." They recount thirty-six distinct persecutions, some designed actually to exterminate them from the face of the earth.

Every visitor to La Tour must be struck by the picturesque rock that rises behind the little town. This is the Monte Castelluzzo, with the Waldensian temple in the foreground. We look on it as on the old tower in Paris, where the bell hung that signalled the massacre of St. Bartholomew. Their valleys have had many "St. Bartholomews," and it was from Castelluzzo that, on April 27, 1655, the signal was given to execute the orders of Christina, regent of Savoy, who, acting for her son Charles Emanual II., and under her holy father the Pope, sent 15,000 soldiers to massacre every Protestant the valleys contained. "Children," says Leger, an eye-witness, "torn from their mothers' breasts, were seized by their feet and dashed in pieces against the rocks or walls, while their tender bodies were cast on the common heaps. The sick, the aged, both men and women, were either burnt in their houses or literally cut in pieces, or were rolled over the rocks."

It is the descendants of those martyrs who are now carrying to Rome the precious news of salvation through Christ alone.—*Christian Herald.*

## MISSIONARY NOTES.

Messrs. Mateer and Parker, of Spurgeon's College, are making an evangelistic tour of the world. Mr. Mateer preaches and Mr. Parker sings. They are now in India.

At the last annual meeting of the South Sea Islanders, held on Savage Island, subscriptions amounting to $1,531, were given for a new yacht to be employed in the mission work in New Guinea.

In recognition of his services in keeping open a line of communication with the outside world; Emin Pasha has sent Mr. Mackay at Uganda, for the Church Missionary Society, two tusks of ivory valued at $270.

The Japanese Women of Osaka have formed a "Ladies' Christian Association," and at a recent meeting in the Y. M. C. A. hall in that place an audience composed of ladies only, is said to have numbered over a thousand.

The fact that the number of converts in China has more than doubled within ten years, and now exceeds 30,000, is proof that Christian work is eminently successful there, and should act as a stimulus to more abundantl abors.

The Christians of the Punjaub have originated an undenominational and native evangelistic movement. They are training catechists, and display great devotion and self-denial in the effort for the good of their fellow-countrymen.

The Secretary of the British and Foreign Bible Society lately received a letter from an old friend of the society. It contained two cheques, each being for £500. These were the gifts of two brothers in memory of a third brother lately deceased, and "in thankfulness to God for such a brother."

The Rev. E. S. Booth, of Ferris Seminary, Yokohama, Japan, writes, that a Pentecostal blessing had been enjoyed. Forty-five of the pupils expressed their faith in Christ. "The new light seen in their faces to-night is a beatific vision like that we shall see in the streets of the New Jerusalem."

The rapidity with which the Anglo-Saxon literature is pouring into Japan is illustrated by the fact that 85,000 English and 119,000 American books were imported last year, an increase of nearly one hundred per cent. It should be remembered that a lamentably large fraction of this importation consists of skeptical and agnostic writings, against whose poisonous influence our missionaries have to contend. Japan cannot be won for Christ so easily twenty-five years from now, when these bad seeds have had time to germinate.

## THE SABBATH SCHOOL.

NOTES ON JOSHUA.—We give the teachers and scholars the following notes on the book of Joshua, from which the lessons of October and November are taken: It is the first of the so-called "Historical Books," embracing a period of twenty-five years, is supposed to have been written by Joshua, whose name it bears. He was the successor of Moses, as the prophet of the Lord and leader of His people, to whom was entrusted the task of settling them in Canaan. It consists of three parts: (1) The conquest of Canaan during the seven years' war, and destruction of its thirty-one kings. (2). Distribution of the country by lot, and settlement of the tabernacle at Shiloh. 3. Final admonitions, and death of Joshua, which must have been added by one of his survivors. The characteristic feature of the book is that "The Lord drove out the nations before them," and that "He fought for Israel." The conquest opens with the miraculous fall of Jericho, after the renewal of circumcision, and the apparition of the "Captain of the Lord's host." The next is a march into the interior, to the primary altar of Abraham at Shechem, where the covenant is renewed by oath and sacrifices. Next the miraculous victory at Beth-horon, and general panic of the heathen inhabitants. It closes with a general assembly at Shiloh (where the tabernacle was permanently fixed), the allotment of territory to each tribe, and a final renewal of the covenant at Shechem, followed by Joshua's death. The typical aspect of the history is pointed out in the epistle to the Hebrews, chapter IV.

HELPING THE SCHOLARS.—A way to keep young people in the Sunday-school applies to parents. Do they take an interest in Sunday-school work? Are the Sunday-school and its lessons and work talked about at home? And, what is of more importance still and more effective, do parents attend the Bible classes themselves? Mr. Moody tells of an experience he had with a young man in his mission school in Chicago. A father came to him very much concerned about his boy. He had learned that he was beginning to play base-ball, etc., on Sundays instead of attending Sunday-school. He came to Mr. Moody to ask what could be done to keep his boy in his class. Mr. Moody said: "I think I know a capital way to do this. You come to our school, and join the Bible class, and I believe your boy will not be absent much." "Yes, but I have never attended Sunday-school in my life." "Exactly; and that's why your boy, now that he's growing to manhood, does not see much necessity for him to attend." "Very well, I'll be there next Sunday." Sunday found the boy at the door as usual, intending to leave in a few moments, having been there long enough to say truthfully that he had attended. When about to leave, one of the boys said to him, "Bill, your father is in the Bible class." "What! my dad in Sunday-school? Not much!" But before "Bill" left, he looked in, and, seeing his father, he quietly slunk into his place; and, said Mr. Moody, "we had no more trouble in keeping that boy in the Sunday-school as long as his father was in his place."—*Canadian Independent.*

A MISTAKEN SUNDAY-SCHOOL TEACHER.—I knew a Sunday-school teacher who was constantly getting discouraged regarding his work, and sending in his resignation, saying he was unfitted to be a teacher. We persuaded him more than once to stay on, but ultimately he went to Edinburgh, and for years we heard nothing more of him. A long time afterward, a missionary, one of our most prominent Christian workers, asked me where this gentleman had gone, as he had been his Sunday-school teacher, and he would like to see him, that he might tell him what a great help his Sunday-school teaching had been to him, and how it was in his class he had received the first impetus toward the mission field. We never know all the good that, with God's blessing, may come from our efforts. We should never be discouraged, but scattering the Gospel seed in faith and hope, leave the harvest to be ripened in due course by the Great Husbandman who "gives the increase."—*Sabbath Reading.*

THE TEACHERS' MEETING.—"If your teachers' meeting is getting into a rut," says the *Westminster Teacher*, "or growing dry, see if you cannot get it out of the rut." A plan given which has been successfully tried and found to enliven a meeting is by reversing the ordinary way of conducting it. Let the teachers turn the tables and ask all the questions and the leader answer them. Start with the first verse of the lesson, requesting them to put all the questions. Later on the leader might teach the lesson, in answer to their questions, to a class of young boys, of older boys, of little girls, or of young ladies, and seek to impress upon them the points he would make upon a class or an individual.

"Oh what can little hands do
To please the King of heaven?
The hearts, if God his Spirit send,
Can love and trust the children's Friend;
Such grace to mine be given."



**INTERNATIONAL S. SCHOOL LESSONS.**
1888, Fourth Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 1. October 7th.

### THE COMMISSION OF JOSHUA.—Josh. 1: 1—9.

GOLDEN TEXT.—Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. 6: 14.

Moses, the great leader and statesman, who had brought the Israelites out of Egypt, had organized them into a nation, with laws, rulers, religious institutions, etc., and had led them to the border of the land which was to be their future home; had now died. Before his death he had by divine authority appointed Joshua as his successor.

I. *Israel's New Leader.*—Joshua, son of Nun; a descendant of Joseph, of the tribe of Ephraim. He was one of the twelve spies that Moses had sent to examine the land, and one of the two who brought a good report of the land. He was Moses' minister—his official attendant—his aid-de-camp. "The Lord spake to him." Moses had already charged Joshua with the leadership, Deut. 31: 7, 14, but now the Lord comes and formally authorizes him with the duties of his office. Joshua had been faithful in the least, now he is called to the highest position. From a servant he was called to be a leader. Our lesson shows that God in his call, also gave Joshua the conditions of success as a leader. The subsequent history tells us that he was a successful leader, so it is proper for us to consider these here conditions; and as there is a close analogy between the journeyings of the Israelites and our life in this world, let us apply these conditions to ourselves.

II. *The Work to be Done and the Conditions of Success.* The Promised Land was in sight; but between it and the Israelites lay the roaring Jordan. The land was to be possessed but the river must first be crossed. "Now therefore arise," cease from your grief, at the loss of your leader, and trustingly take his place. The Christian standing on the brink of the river of death should not be filled with grief and should not hesitate to advance toward the possession of the land beyond. Every Christian, as well as the Israelites, must pass over Jordan and with his feet tread the land in order to acquire it. In v. 4 God gives Joshua the limits of the promised land. It was large in extent, rich in prosperity, and beautiful in situation. Heaven, the Christian's promised land is an extensive and beautiful place: a place of holiness, of knowledge, of service, of blessed companionship, of fulness of every good. But the child of God has also a promised land here in this world; the land of the blessed experience of the rest, the plenty, and the victory which is given us in Jesus Christ. The conditions necessary for the children of Israel to the acquirement of Canaan is also applicable to us. First Condition—God's presence and help, v. 5. God promised to be with Joshua as he had been with Moses, and no man should be able to stand opposing him. This is a necessary condition in Christian success in this life and for the possession of future happiness. If God be for us, who can be against us? Rom. 8: 31. Second Condition,—Courage, v. 6. God's blessings are given conditionally. His presence and help is available through strength and courage. The promise of the same should give us strength and courage. Third Condition,—Obedience, v. 7. Through disobedience came sin; obedience to God's will is necessary to perfect happiness. Perfect obedience is here represented by a straight line, while the course of sin is a crooked way. That thou mayest prosper,—deal wisely. True wisdom lies in the way of obedience to God, and wisdom's way is the only way unto success. Fourth Condition,—Study of God's Word, v. 8. Joshua's Bible was very limited to what ours is. He had only the Scriptures of the law, while we have in addition those of the prophets, and of grace. Joshua was to do three things with his Bible, which should also apply to us: (1) "Shall not depart out of his mouth."—Talk about it and teach it. (2) "Thou shalt meditate therein day and night,"—His thoughts must constantly be engaged with it. (3) "Observe to do," etc.—All the study of God's word would be of no avail without obedience. By obeying we know the truth; by a knowledge of the truth we are aided in obeying.

Lesson 2. October 14th.

### CROSSING THE JORDAN.—Josh. 3: 5—17.

GOLDEN TEXT.—When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43: 2.

The time had now come for the Israelites to take possession of the land so long promised them. The tribes of Reuben and Gad and the half tribe of Manassah had received as their portion the rich plains on the east side of Jordan on condition that the mighty men of valor among them shall go over Jordan with their brethren to help them conquer the rest of the land.

I. *Preparations for Crossing Jordan.* First, Joshua had, through the officers, published to the people the intention to cross the Jordan within three days, and they are commanded to prepare food to last through the movement, chap. 1: 10, 11. Second, Joshua had sent two men as spies to learn the condition of things among the people in possession of Canaan, chap. 2: 1. Their report that all the inhabitants of the country did faint because of them, ch. 2: 24, encouraged Joshua to push his undertaking. Third, A movement was made from Shittim toward the river, v. 1. Fourth, This was a spiritual preparation. The people were to sanctify themselves. They were to divest their thoughts from worldly af-

fairs and direct them toward God, as he was about to do wonders; that they might rightly understand and lay to heart the miracle to be performed. We are living in the time of grace, of preparation. We are to provide for our temporal wants, but especially for our spiritual wants—food for the crossing of the river of death. We should sanctify ourselves; first, by conversion—giving our hearts to God; second, by an abhorrance of sin, daily repentance, and continual communion with God.

II. *Instructions for the Crossing.* First. The priests were to bear the ark of the covenant at a distance of 2000 cubits before the people. Ministers and teachers must lead the way, and they must be preceded by God, here represented by the ark of the covenant. While the priests bear the ark before the people, Joshua is receiving instruction from the Lord to give to the people. God wishes to establish the leadership of Joshua before the people by a miracle. Second, The priests with the ark were to pause on the brink of the river till the channel was dry before them. As the water receded from before them they advanced and took their station in the middle of it, till all the people had passed over. The third instruction is to the people. In v. 10 we have another reason for the miracle about to be performed. As God wishes to establish the authority of Joshua, so Joshua wants the people to learn that he acts under the authority of the living God; that He was with them; and that his promises should not fail. To assure them of what he said he calls their attention to the priests bearing the ark of the covenant before them. That the crossing of the Jordan might never be forgotten the people are directed to select a man out of each tribe to each bring a stone out of the bottom of the river to be set up as a memorial on the opposite side.

III. *The Crossing.* The priests did as directed, the waters parted before them, and they proceeded before the people till they stood on dry ground in the midst of Jordan while the people passed over. Their passage was in the direction of Jericho. This city was visited by the two spies Joshua had sent over. Read chap. 2. The city lay off some distance from the river.

1. God sometimes lets great difficulties rise up in our paths in order to reveal his goodness and power to us in overcoming them.

2. God not only accompanies his people, he goes before them, to prepare the way.

3. When God leads, his servants should follow and lead the people.

4. The overflowing Jordan separating the Israelites from their promised land is a type of the river of death that flows between us and heaven. God can help us to pass it safely.

Lesson 3. October 21st.

## THE STONES OF MEMORIAL.—Josh. 4: 10—24.

GOLDEN TEXT.—Then shall ye let your children know, saying, Israel came over this Jordan on dry land, v. 22.

This lesson begins with a review of the crossing of Jordan and then proceeds to complete the account till the people are well established at their future headquarters (Gilgal) in Canaan.

I. *Review of the Crossing*, v. 10—18. The priests bearing the ark were the representatives of God, and standing, as they did 2000 cubits above the passage of the people, where they would be the first to be overwhelmed, should the waters break upon them, was a testimony to the people that the passage was safe. This should teach us as ministers and teachers the necessity of preaching and teaching what we ourselves practice and have experienced. It is only when we fully trust in the Gospel promises, that our preaching and teaching will awaken such a trust in others. After the people had all passed over, the priests with the ark passed over in the presence—sight, of all the people. And the waters returned unto their place. By the children of Reuben, and the children of Gad, and the half tribe of Manassah, is meant the 40,000 mighty men of valor, that were to help their brethren conquer Canaan as they had promised; their families had settled on the east side of Jordan. The miracle had the desired effect, not only in bringing Israel safe to the other side of the river, but the Lord magnified Joshua in their sight, so that they feared him as they feared Moses, all the days of his life. The first camping place was Gilgal in the east border of Jericho.

II. *The Erection of a Memorial*, v. 20. The stones were taken out of the bed of the river, "where the priests feet stood firm." The grandest monument ever erected by human hands from natural stones, was that memorial constructed by the hand of Joshua of the twelve stones from Jordan's river bed. Memorials to remind us and our children of God's wondrous acts of mercy and love to us are proper.

III. *The Object of the Memorial.* I said such memorials are proper. I want to establish this declaration with God's command. To be proper they must be erected with a proper object in view. This one was erected by Divine command for specific purposes. 1. That they might teach their children of the miraculous leading of God. The miracle is attributed not only to a God as there were many gods, but to *their* God,—the living God. 2. That all the people of the earth may know concerning the mighty hand of the Lord. 3. That they might fear him forever.

We learn the duty of well remembering whatever the Lord has done for us. While rememberance is renewal, forgetfulness is forfeiture and leads to unbelief. We have our memorials as well as the Israelites had,—baptism, the Lord's supper, Christmas, Good Friday, Easter, etc. The use of these memorials is, to keep great truths in mind, vivid and fresh and free from the fluctuations of opinions and speculations. The great truths of the past are brought into the life of the present. They are an unerring testimony to the world, of its Savior, and his Gospel; and serve as a means of teaching the great truths of the religion of Jesus Christ.



Lesson 4. October 28th.

## THE FALL OF JERICHO.—Josh. 6: 1—16.

GOLDEN TEXT.—By faith the walls of Jericho fell down; after they were compassed about seven days.—Heb. 11: 30.

The first thing after the Israelites had gained a foothold in Canaan, was to renew their covenant with God by the rite of circumcision, which they were to hold thereafter. Then they held the passover on the 14th of Nisan, just 40 years after the first passover in Egypt. But though *in* the promised land they still had many enemies to conquer before they could have *complete possession*. The first difficulty to be overcome was the conquest of Jericho; the largest and strongest city in that part of Canaan. Of this our lesson for to-day treats.

I. *The Captain of the Lord's Host giving Orders*, v. 2—5. Joshua was reconnoitering the city to see what steps should be taken for its capture, which as verse 1 tells us was straitly shut up. The gates were closed and no communication was had with the outside world. The people feared the Israelites and were undoubtedly preparing themselves to defend their city. Seeing the strong and formidable position of the city, Joshua may have been praying for divine help, when suddenly there appeared to him one with a drawn sword, and declared himself as the captain of the host of the Lord, chap. 5: 13, 14. The captain not of the earthly armies alone or chiefly, but of all the hosts of heaven, of the angels, the organized powers of nature, and all spiritual powers and influences. It was doubtless the *eternal Word* which afterwards was manifested in the flesh. This superior Officer now proceeds to give orders to Joshua what to do, and in what manner the city could be captured, v. 2—5.

Every carnal heart is a Jericho shut up. A victory is to be gained there. God has a right to rule in our hearts; sin is the enemy. But this conquest connot be won by us alone. The Captain of our salvation, Jesus Christ has come, and tells us how to subdue it to righteousness. Not only that but he also assists his people to conquer.

II. *Joshua Giving Orders*, vs. 6, 7, 10. First, to the priests, the foremost of the people, those who had charge of the ark of the covenant upon which God had promised to dwell. God was to be honored in all their conquests. The carrying of trumpets of ram's horns in front of the ark was done as a matter of worship, and called attention to the ark and to God. Second, to the people. They were to compass the city thirteen times, once each day for six days, and seven times the seventh day. There should be no shouting nor rejoicing, until Joshua should give command. In solemn and reverent silence, as if God alone was speaking to them, in meditation and silent prayer they were to move around the city as if in a religious service. The object of this plan of attack may have been to impress deeply upon the Israelites the fact that it was the omnipotence and fidelity of Jehovah alone which could give into their hand the fortified city. To exercise Israel in faith and trust while it showed to the wicked inhabitants of Canaan that the victory was from the true God in behalf of his people, thus inviting them to accept Him as their God.

As both the inward and the outward enemy of sin can only be conquered by faith and trust in our Great Captain, it is necessary that our faith and trust at times be put to the test as that of the Israelites were.

III. *The Fall of Jericho*, v. 11—16. The orders of the great captain were strictly followed. The seventh time the army compassed the city on the seventh day, Joshua gave command to the people to shout. They shouted and the strong walls fell. Whether the blair of the trumpets together with the strong shout of the people had any effect upon the wall, to cause its fall, or whether it was only to connect the people with the miracle in outward form to give them a lesson of faith and trust, is a disputed question. I am however inclined to believe the latter. However this may be, the fact remains that God was the great mover in this power, and that, as the apostle says in our golden text, the power was executed by the people through *faith*. All the people were to shout that all may have a port in the victory. So all Christians should utter with all their might the words of Jesus; and the kingdom of Satan will soon fall. By the foolishness of preaching, as Paul says, the devil's kingdom is thrust down. By faith, through the silent power of the Holy Ghost, we can gain the conquest over our sinful hearts.

## RULES FOR TEACHING.

Some of the rules for teaching given by Mr. Ralph Wells, at a Normal, are so good as to deserve a place here. They are:

If a pupil gives a poor answer, make the most of it. On no account let him know that it is poor, or he will never answer again.

See that the Golden Text is learned; more, if you can, but this, at least.

Do not use notes on your lesson before the class. Keep your eyes on their eyes.

In teaching, present one truth. Let all others bolster that one.

Let your language be small; not baby-talk, but child-talk. Listen to the prattle of the little ones, if you would learn it.

If you spend ten hours in preparing the lesson, give at least two to the last thought. Many a poor speech has been redeemed in the last ten minutes; many a good speech has been spoiled by additions.

Do not allow three or four children to do all the talking, questioning and answering. If there is a precocious child in the class, see that he answers only his share. If there is a dull child, be sure to get something from him, and enlarge upon it a little for his encouragement.—*Golden Rule*.

## CONTRIBUTIONS FOR STEVENSVILLE CHURCH, ONTARIO.

In response to the appeal for contributions for the erection of a place of worship at Stevensville, Ontario, made through our church papers the following has been received:

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Many thanks to the donors. The church is finisned and preaching services and Sunday-school regularly held in it. At times the building is crowded to overflowing. The Lord is blessing us in our efforts for the upbuilding of his kingdom and the glorification of his great name. Yours,

JACOB KREHBIEL, Pastor.

## FOR HOME MISSION.

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| From Philadelphia Church, | | 10,00, |
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| " West Swamp | " | 11.61, |
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J. B. BAER.

## MARRIAGES.

ERDIN—OTTO.—In Philadelphia, on August 30, 1888, by N. B. Grubb, Frederick Erdin to Miss Hermine Otto, all of Philadelphia, Pa.

MILLER—HOWARD.—In Philadelphia, Pa., on Sept. 6, by N. B. Grubb, John Miller, to Mrs. Mary Howard, all of Philadelphia.

STAUFFER—SHELLY.—On August 28, 1888, by Rev. A. B. Shelly, at the house of the bride's parents, William Stauffer of Wilmington, Del., and Sallie Shelly, daughter of Edwin Shelly of Milford, Bucks county, Pa.

## DEATHS.

MAURER.—Near Sanborn, Niagara Co., N. Y., Benedict Maurer, aged 61 years. 26 days. Interment at Pekin. Funeral services by Jacob Krehbiel, assisted by S. A. Brace. Text, Amos 4: 12.

MAURER.—Near Sanborn, Niagara Co., N. Y., on Sept. 2, 1888, Sarah, wife of the late Benedict Maurer, aged 48 years. Funeral services by Jacob Krehbiel from Matt. 24: 44. The husband having died on August 15. Both died of typhoid fever. Seven children mourn the loss of their parents.

YOST.—On September 13, 1888, in Reigelsville Bucks Co., Pa., Raymond, youngest child of J. Fretz and Jennie Yost, aged 7 months and 27 days. Interment at the Deep Run Mennonite church (New). Funeral services by Allen M. Fretz. Text, 2 Kings 4: 26.

BERNHARD.—In Philadelphia, on August 24, 1888, suddenly of Cholera Morbus, John Bernhard, aged 60 years, 8 months, and 29 days. Funeral services by N. B. Grubb. Interment at Sassaman's Church, where J. E. Freeman assisted.

MOYER.—On Sept. 4, 1888, in Milford, Bertha May, daughter of Eliza Moyer, aged 3 mos. and 12 days. Interment at the Old Mennonite burial grounds near Steinsburg, Revs. John Beidler and A. B. Shelly conducting the funeral services.

DIEHL.—On Sept. 8, 1888, in Richland, Lizzie, daughter of Josiah Diehl, aged 7 years, 4 months, and 6 days. Interment at the Flatland Mennonite burial ground, Rev. A. B. Shelly conducting the funeral services.

SCHMITT.—On Sept. 10, 1888, near Suspension Bridge, Niagara Co., N. Y., Margaret Schmitt, aged 62 years, 7 months, and 28 days. Interment in Leib's cemetery. Funeral services by Jacob Krehbiel, German, from Ecclesiastes 7: 1; and A. Scott, English, Matt. 28: 19.


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# THE MENNONITE.

VOL. IV. PHILADELPHIA, PA., NOVEMBER, 1888. NO. 2.


FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —I COR. 3: 11.

*For the Mennonite.*

## MINISTERIAL SUPPORT.

BY C. H. A. VAN DER SMISSEN.

Published at the request of the Ministerial Conference.

This subject is one of importance in every denomination, and comes up for consideration again and again in all ecclesiastical bodies and religious papers. In our denomination in this country, it is of special importance, as it is only a comparatively short time, since our ministers receive any support, and even yet some receive a support very inadequate to the most limited requirements of life; while in other sections of the country and of the denomination, the ministers are even prohibited from receiving any remuneration for their regular and even their occasional extra services.

We will first look at the scriptural basis of ministerial support, then at the objections; next we will consider the historical arguments for it and against it, and lastly the "How and What."

In the Old Testament dispensation the Lord provided amply for the support of his servants, as we find it in Numbers 18: 8—21 and many other passages. "The heave offerings of all the hallowed things of the children of Israel, every oblation, every meat offering, every sin offering, every tresspass offering shall be most holy for thee and for thy sons. The heave offering of their gift, with all the wave offerings, all the best of the oil, and all the best of the wine, and of the first fruits, have I given thee, and whatsoever is first ripe in the land, every thing that openeth the matrix in all flesh, shall be thine. . . . And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve."

But we have no tabernacle nor temple any more, so we need no priests. The old things have passed away, all has become new. The Israelites were under obligations to offer liberally for the support of the priests, but the gospel is free, without money and without price.

What then does the New Testament say about ministerial support? The passage of scripture which considers this question the most fully, we find in I Cor. 9: 6—14. The apostle Paul speaks of himself and others and continues: "Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn, Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth, in hope should be partaker of his hope. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*"

This passage speaketh so plain on the question of ministerial support, that it is hardly necessary to add much to it. *The Lord has ordained, that they which preach the gospel should live of the gospel. Are we his disciples, his followers, then we ought to do what he has ordained.*

But Paul himself did not do what Christ his Lord had ordained, is a statement often made. This is only partly correct. We do not know of any support that he received while in Epheseus, but we know, that while he was in Thessalonica he received support from the Philippians as he says Phil. 4: 16, once and again. Also during his stay in Corinth, while he did not receive any support from the Corinthians, he was supported by the brethren which came from Macedonia. He says II. Cor. 11: 8: "I robbed other churches, taking wages of them, to do you service." Again he received support from the Philippians while in Rome. Phil. 4: 10. "But I rejoiced in the Lord greatly that now at the last your care of me hath flourished again; wherin ye were also careful but ye lacked opportunity." And further in verse 15: "No church communicated with me as concerning giving and receiving, but ye only." This seems to show, that though other churches sent him sup-

port, yet only the church in Philippi kept a regular account with Paul.

Other passages show, that Paul as a rule taught and acted according as the Lord had ordained it, even if sometimes circumstances necessitated an exception. He says in Galatians 6: 6. "Let him that is taught in the word communicate unto him that teacheth in all good things." And in I. Tim. 5: 17—18. "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." The Lord himself said in Luke 10: 7. "The labourer is worthy of his hire."

There may be an objection raised, that the Lord said Matthew 10: 7. "Freely ye have received, freely give," and this passage is often quoted by those who object to ministerial support. But is this said of the preaching? It does not stand in the same verse, nor in the same sentence, and refers to healing, cleansing the lepers, etc., and no one would ask pay for a healing by prayer. That our Lord did not not expect his disciples to work otherwise than preaching and feeding or rather pasturing the flock, he shows by his own example, living of the gifts of the holy women of Galilee, which according to Luke 8: 3, ministered unto him of their substance, and by sending the disciples out unprovided with money, victuals and extra coat or shoes, because the workman is worthy of his meat.

The rules which the Lord gives here in Matthew 10, and in Luke 10, he changes in Luke 22: 35—36. "And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip."

So we come to the conclusion, that the Lord has ordained, that a Christian congregation must support their minister, so that he who preaches the gospel can live of the gospel; that a minister, if he has the means, and thinks that in a new field he could work better for the gospel by earning some by manual labor, or as teacher, he has the liberty to do so; that a missionary shall receive his support at first from his home church, till the converted form a regular congregation, when they ought to support as much as possible a minister of their own.

We come now to the historical foundation for ministerial support and the objections against it. More than once it has been asserted, that it is against the rules of the Mennonite church that the ministers receive their support from the congregation; but this is a fallacy, as it is only a part of the denomination and this only for the last century or two, which enforces rules diametrically opposed to the rule ordained by the heavenly Head of the church.

According to I. Cor. 9, the apostles did not work. Through all the centuries following, the ministers of the church were supported by the congregations, not only in the church of Rome, but also among the Waldenses, our forefathers. The confession of the prisoners say: "It is right to give means to those ministers who perform their duties and are permanently settled." An other one says: "Offerings are to be given to the ministers four times in a year." Dr. L. Keller, Royal Librarian in Muenster, says: "All reports show, that in the better time of their church the Waldenses secured a sure material support to those ministers, who exclusively applied themselves to this calling."

But have not the Anabaptists sometimes called Mennonites, really being the old evangelical Baptists or Brethren, always sustained the doctrine, that the ministers should support themselves, and not live of the gospel? *No!* In the articles of Schlatten am Rande, February 24, 1527, the fifth article says: "The pastor in the congregation of God shall be one, according to the rule of Paul wholly [which means, giving his whole time to his work]; this one shall be sustained, in case he has need, of the congregation, which has elected him, so that he who serves the gospel lives of it also, as the Lord has ordained it."

Berard Roosen in 1702, at an age of ninety years, in his Confession of Faith," says: "Those who bring godly things, that is God's word, before the people, must and may also enjoy the temporal things, as the Lord has commanded it, that he who preaches the gospel, also shall live of the gospel, but not with that object in view, to accumulate riches by it, or to gain honor with men by it. Yet the laborer is worthy of his hire and thou shalt not muzzle the mouth of the ox that treadeth out the corn. Out of which it is clear, that if it shall be according to the principles of the gospel and the law, it ought from both sides to be and to be done in love. Thus he who serves out of love and from his heart, does his service according to the general ordinance, and in consequence he whom he serves acknowledges it in love, and on the other hand cares for him who serves him, as for one who is over him in the Lord, and he that is taught in the word communicates unto him that teacheth in all good things."

And van Huyzen says in 1712: The duty which the congregation has toward the teacher is: 1.... 2.... 3.... and 4, in return for his service to care for him with an honest support and quotes 1 Cor. 9: 11 and 14.

We see that it has *not* been a universally accepted rule in our denomination, that ministers should not receive any support from their congregations, but at



all times it has been emphasized by all Christians, in the Word of God and in the church of believers, that the minister shall not serve for the sake of receiving a support, but because of his love of God and of the immortal souls of his fellow-men. This truth had to be emphasized, in view of the church of Rome and its clergy, the worldliness, greed and luxury of so many priests and of many ministers of other denominations, only it should not have been emphasized so as to exclude the other truth of the necessity of ministerial support by the congregations.

As from the foregoing it is plain, that the minister ought to be supported by his congregation, the question arises, how ought it to be done, in what shall his support consist?

It might be done by supplying his wants, as they become apparent, by one or the other of the members of the congregation; or each one could bring what the Lord had prospered him with, or the congregation could collect victuals or other necessaries of life, or could collect money and give it to the minister now and then, as they thought he needed it.

It is very nice and fully in accord with the word of God, if the members of a congregation, when they are blessed by the Lord in some way or other, wish the minister to be a partaker in their joy, only the minister ought not to be dependent on these spontaneous gifts. The members do not know the wants and needs of the minister always, and he might receive too much of one thing and not enough of another; therefore we would advocate a systematic ministerial support.

At special occasions he will be made glad by special gifts of such things as one or the other of his members may have in abundance or would like to share with him, or at anniversaries or festive days in his family or church; but as a rule he ought to have a stated salary paid at regular intervals.

The congregation and the pastor ought to consult what he needs, sometimes it is hardly necessary to ask him, as a really Christian church generally knows his wants and is willing to supply them liberally; not so that he becomes rich by it, but so that by living economically, he may yet have to give liberally to all good causes, exercise hospitality, and lay a little back for time of sickness or old age, as every Christian should try to provide for himself and for his family.

If a stated salary at regular intervals is to be paid, how can the money be raised most easily?

One way is once a year to send around a trustee or an elder or several trustees to solicit money for the purpose; but as the whole sum is in that way paid at one time it will not be found the easiest way; for it is harder for the members to pay a large sum at one time, than a smaller sum several times; therefore it is better to have the money paid quarterly, or in case the salary is paid monthly, every month.

It should be unnecessary to solicit the money. Indeed it does not show the right spirit, if it has to be solicited. The right way is, that every member brings his or her share at the right time voluntarily, as the Israelites brought their sacrifices. The easiest method is by the envelope system, where the money is put in an envelope and dropped into the collection box or handed to the officer with the name of the giver and the amount given.

We need not say, that the way of raising money by pew-rent, fairs, festivals, suppers, etc., seems to us not a good way and contrary to the spirit of Christianity.

We will close this paper by quoting some extracts from a speech by an eminent Divine taken from the New York *Observer*. He carefully explains that a poor, dependent clergy is not likely to be an unworldly one; that a laity which breaks the bread of its ministers into smaller and smaller fragments works no miracle and has no honor. Unworldliness is not emptiness of garners, nor is an unworldly clergy a clergy without a world, but one which knowing the world, teaches men how to use it for God. We quote his words:

"There are far too many poorly paid ministers. We verily believe that many Christian people cherish the idea that poverty is a help to piety so far as ministers of the gospel are concerned. Many a congregation is wonderfully careful that its pastor shall not be hindered with any heavy load of riches. But they who serve at the altar have a right to a living from the altar. This is the divine order of affairs, and to keep a minister in abject poverty is as unrighteous as it is unwise. There is an abundance of wealth in the hands of professing Christians, and a proper proportion of it should find its way to ministers' pocket-books. An underpaid ministry is a sight that can find no favor in the eyes of God, who made such ample provision for the support of the priests of the Jewish tabernacle and temple."

Our aim ought to be, that we educate our people to recognize their duty towards their ministers, that according to the word and will of God they must as Christians be willing to sacrifice enough to give to them who sow unto them spiritual things, enough of their carnal things for a respectable or, as our forefathers said, honest living, and do this systematically by paying monthly or quarterly a certain sufficient sum for his support.

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Knowledge is but folly unless it be guided by grace, and directed by duty.—*Herbert.*

### CORNER-STONE LAYING OF BETHEL COLLEGE.

On Friday, October 12th, the corner-stone of Bethel College was laid with appropriate ceremonies, at Newton, Kansas. Upward of two thousand people were present. A choir of upwards of eighty voices, especially trained for the occasion, furnished some choice singing. The exercises were opened by the choir singing a hymn of welcome, arranged for the occasion, which was followed by an address of Welcome, in German, by Brother J. R. Toews from Newton. After hymn then sung by the congregation, Elder Jacob Toews read from the 24th Psalm, whereupon Elder D. Goddert led in an impressive prayer. After the choir had sung the 96th Psalm, Elder S. F. Sprunger, from Berne, Indiana, spoke from I Cor. 3: 11, showing how Christ must be the corner-stone of everything good and durable. Upon this corner-stone, he said, we contemplate building Bethel College, in order that it may endure the ravages of time and that from it may proceed much good and valuable Christian intelligence. He further spoke of the necessity of having Christian institutions of learning and the good influences emanating from them. After another hymn sung by the congregation Brother D. Goerz followed in a brief address, whereupon he introduced Rev. Dr. Davis of the Presbyterian church, Newton, who in a short and appropriate address welcomed the visitors to the city of Newton and expressed his approving gladness over the fact of the Mennonites establishing an institution of learning in their midst, the object of which is both better to equip the brain and the heart. He spoke in high terms of the advantages the state of Kansas, as well as the city of Newton, affords, emphasizing as one of these the fact that they have a prohibitory liquor law and that one can go up and down the streets without meeting with any drinking saloons. He said they, the people of Kansas, were proud of their schools and colleges and he was exceedingly glad to know we had come to lay the corner-stone of another college, one for a higher grade of education and for *Christian* education. He believed that by erecting and supporting Bethel College we Mennonites would receive much blessing and be greatly benefited. He cited a number of other denominations, showing how they not only saw the necessity of having higher institutions of learning but how they are deriving benefits from those erected and maintained by them.

After the singing of another German hymn, especially prepared for the occasion, the ceremony of laying the corner-stone was performed by Elder A. B. Shelly. A metallic box containing a copy each of the College Charter, the first annual report of the directors, the *Christliche Bundesbote*, Proceedings of the Mennonite General Conference, a report of our Indian Mission, constitution of the Mennonite church at Newton, Noble L. Prentis' Southwestern Letters, the *Daily Republican*, the *Newton Anzeiger*, etc., was placed into the stone before it was swung to its place. On the stone was cut "Oct. 12, 1888." After the Benediction was announced the vast assembly joined in singing the Doxology and the ceremonies of laying the corner-stone of the first Mennonite College in America were ended. The occasion was a pleasant one, one long to be remembered by many of those who had the privilege to be present. No doubt many an earnest supplication for the success of Bethel College ascended unto Heaven. The Lord grant that these be heard in order that much good and rich blessings may emenate from this institution of learning.

S.

### MINISTERIAL CONFERENCE.

Minutes of the Ministerial Conference held in the First Mennonite Church, Philadelphia, October 1, 1888.

Conference was opened by singing from Gospel Hymns, No. 391. Reading Proverbs 3: 1—26 by the president N. B. Grubb and prayer by Bro. A. M. Fretz, followed by singing hymn 416. Bro A. M. Fretz was elected German and W. S. Gottshall English secretary. Bro. J. S. Moyer not being present, the fourth topic on the programme was taken up which was a Homiletic on 1 John 3: 7—11. Theme.—Mark of distinction between the children of God and those of the world. The natural man wanders in darkness since the fall of man; Christ came as the light of the world to enlighten mankind. It requires repentance, faith and conversion. Thus men distinguish themselves from one another. This change has outer and inner testimonies. The testimony of the Spirit is the inner and the righteous life is the outer. The righteous do no sin willingly. He that lives after the law written in his mind does right. The third testimony is brotherly love. The testimonies of the unrighteous are the opposite. The unrighteous doth sin and hateth his brother.

A. B. Shelly, J. S. Moyer, C. H. A. van der Smissen and N. B. Grubb took part in the discussion. Bro. J. S. Moyer having arrived discussed the best method to develop lay help. Help, to help whom? The preacher. In what? In building up the Kingdom of God all should help. The minister shall preach and the congregation shall hear. Some think they have done all that is required of them if they attend services regularly and pay a little to the preacher, missions, etc. So also with the preacher, but this is not all, each one should go to work with the talents God has given him. Excellent opportunities for such



exercise are offered in the Sunday-school, mission societies, etc. We ought to have evangelists and a school for their training might be a good thing for our church, one step toward this is for us ministers to unite in prayer unceasingly for the Holy Ghost. The morning session closed with prayer by Bro. S. Lautz, from Lancaster county, Pa.

Afternoon session was opened with singing and prayer.

Ministerial support, how and what, was taken up by Bro. C. H. A. van der Smissen. This subject is an important one in every denomination, it is especially in ours, some of our ministers get very little pay, others a regular salary. First, the basis of Scriptural support. In the Old Testament.—Numbers 18: 8—21. In the New Testament we have 1 Cor. 9, 6—14, and others. The passage is plain, if we are his disciples we are to do what he has ordained. Paul received wages for his work. not presents. The Lord said, the laborer is worthy of hire. The usual objection—freely have ye received, freely give, was meant for those who were unable to pay. Historical foundation.—Through all centuries the ministers of the Mennonite church were supported and also among the Waldenses. The object should not be to accumulate riches, it ought to be done in love and the receiver ought to receive it in love. How each one should bring. —It is Scriptural if the members are blessed with natural gifts if they bring other things besides money. But they do not know the wants of the minister. He ought to have a regular salary; he need not get so much as to get rich, but so that he can give to benevolent causes, and lay a little back for the time when he may not be able to earn anything any more. It is not right to solicit money but to bring it at a regular time. The envelope system is the best. There are far too many poorly paid ministers. Our aim should be to educate our people to give. Our forefathers said the minister should have an honest living. It was decided to have this essay published in THE MENNONITE and *Bundesbote*. This subject being discussed, Bro. C. W. Burkholder, of Virginia, and Bro. Lantz, of Lancaster county, Pa., followed with practical addresses.

W. S. Gottshall then read an essay on Home missions. This is the most important subject that we can discuss, because upon the diligent laboring in the Home Mission cause depends the future progress of our church. If we want to make progress we must widen our field of labor, not only keep what we have but try and get more and we are now having excellent opportunities to do so. The Macedonian cry also strongly comes to us from the home mission field. How can we meet this large demand for our services. Two things are essentially necessary, viz. men and money. We have men, but what hinders them from offering their service is the fact that we who are in the ministry do not get pay enough for our work. Seeing this they either stay back or enter some other field of usefulness. We must educate our people to pay the preacher so that he can live properly and do his duty to his congregation. This lies at the bottom of the difficulty. We must also have them educated. A preacher is to be a teacher and he should know more than his pupils. We can not reap without having sown. A college for our church for the education of our young men is very necessary. But meanwhile let us who are in the ministry do what we can, and some day all these difficulties will vanish if we have faith in God. This subject was extensively discussed.

The next topic, The sisters' work in the church, public and private, was discussed by Bro. A. B. Shelly. The Lord has provided all with something to work. The question for all should be: What can I do? It is a mistake for some to try what they can not and thus keep others back that can. Woman has her part in the church, a great part of woman's work is private in the family. The mothers are the first to point their children to the Savior. Here the foundation of their future life is laid. Give us good pious mothers who make servants of the Lord. No work more important than bringing their children up in the nurture and admonition of the Lord. But as not all women are mothers, there are other things that they can do. If the church succeeds in getting them interested in the mission cause, she has done much. They must be interested in the work themselves. Missionary societies, sewing circles, etc., may awaken an interest. Also in the Sunday-school the female teacher is regarded as the best. Paul forbade to preach but not to teach. In many things the women can do as well as the men. The Mission cause is an excellent field for women, our Indian mission is an example. In European countries they have deaconesses, but in our country it was neglected. They were in the early church but later got lost. At present there are 400 in Europe. The Episcopal church takes the lead in our country, the Lutherans and Evangelicals follow, and they are doing an excellent work. The Brethren Fretz, Grubb, Lantz and Moyer followed in the discussion. It was decided that this article should also be published in THE MENNONITE.

It was decided to hold the next Ministerial Conference at Schwenksville after the 15th of January, 1889, during the moonlight season. Our hearts and voices joined in singing hymn 136 from Gospel Hymns. Bro. J. S. Moyer offered prayer and pronounced the benediction.

N. B. GRUBB, Pres.
W. S. GOTTSHALL, Sec.

## FOR THE CHILDREN.

### TRUE LOVE.

"How I love you, mother dear!"
A little prattler said.
"I love you in the morning bright,
And when I go to bed.

"I love you when I'm near to you,
And when I'm far away;
I love you when I am at work,
And when I am at play."

And then she shyly, sweetly raised
Her lovely eyes of blue,
"I love you when you love me best,
And when you scold me, too."

The mother kissed her darling child,
And stopped a tear to hide;
"My precious one, I love you most
When I am forced to chide.

"I could not let my darling child
In sin and folly go;
And this is why I sometimes chide—
Because I love you so."

### GOING TO TRY JESUS, ANYHOW.

Elkanah Beard, who was for many years a missionary, tells the following about a little girl in the city of Benares, in Hindustan. He knew the father and mother of the child, and knew every word of it to be true, and believes that God answered the little girl's prayer.

In that city lay a mother sick. For months she had not left her bed, and all that she looked forward to was slow death. Her little daughter was eight years old. She loved her mohter and was almost broken-hearted. She took the New Testament and read the promises of answers to prayer. Going to her mother, she said:

"Mother, dear, can't Jesus make you well?"

"Yes, my child, but it is not His will."

"Mother, why not? Have you ever asked Him to heal you?"

"No, no, my child, but——"

"Mother, you pray to God, I know."

"Yes, darling."

"What kind of prayers, mamma?"

"Oh, my child, I am in such agony I cannot talk to you about it; go and play."

The child dropped her head sadly, and went out beneath a tree in her father's garden, for her father was a postal official in that large city, and had a beautiful home. She sat there and thought and prayed. Suddenly she returned to the bedside of her mother, and said. "Mamma, I am going to try Jesus, anyhow. He says 'Ask.' Yes, I am going to ask Him. Now, mamma, pray with me. O Jesus, dear, good Jesus, I've no happy days now since my mamma is sick these three months. She is so sick she can't talk to her little girl. O Jesus, she is so sick. O God, make my poor mamma to get well. O God, You can, You will. Mamma loves You! her little girl loves You!"

Suddenly she sprang to her feet, and clapping her hands, cried, "He will, mamma, He will, He will!"

That self-same day the lady, who had not moved her limbs for months, arose from her bed and went about her household duties, healed and praising God. Her husband met her at the door that day, and overwhelmed with the event, went down on his knees and prayed to God to make him worthy of the blessing that had fallen on his house; while his little girl stood by him, her face radiant with holy joy, exclaiming. "Oh, papa, Jesus did it!"—*Times of Refreshing.*

### THE LITTLE BOOTBLACK.

A hundred years ago there lived a little boy in Oxford, England, whose business it was to clean the boots of the students of the famous university there.

He was poor, but bright and smart.

Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a briar," said another, "and pluck enough to make a hero."

But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes:

"One step, and then another,"

until he became a man—a learned and eloquent man, who preached the gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.

From the depths of Nature's blindness,
From the hardening power of sin,
From all malice and unkindness,
From the pride that works within,
By Thy mercy,
O deliver us, good Lord!

When the world around is smiling
In the time of wealth and ease,
Earthly joys our heart beguiling
In the day of health and peace,
By Thy mercy,
O deliver us, good Lord!

—*J. Cummins.*



## MISSION DEPARTMENT.

### FROM THE FIELD.

The following is gleaned from private correspondence of Bro. J. B. Baer, to the editor, and is dated Omaha and Beatrice, Neb., Sept. 28. The Sunday-school Convention at Trenton, Ohio, was pronounced a grand success, even by those who at first were not favorably inclined. (A brief report was already given in the October number). At the close an invitation was extended to hold another convention at the same place. This is ample proof of the impression made.—The prospects for a General Sunday-school Convention to be held, two years hence, at Childstown, Dak., are good. The project meets with approval everywhere.—I have just closed a week's services about one hundred miles N. W. of Omaha, Neb. The several services there were well attended. Last Sunday, the school house where our people meet was too small. The spring seats from their farm wagons run short. There are six families, including one single man here, that is, of our people. There are a number of their neighbors who come to worship with them. Some belong to other churches, but perfer ours; others have no church connections and are at home here. Last Sunday they remembered our Mission work in the way of giving it its needed support. The amount realized was $26. This, I think, manifests a proper interest in the work, and sets a good example for some of our older and larger congregations. Our people here believe in the Gospel Doctrine that every laborer is worthy of his hire, and the minister of the Gospel not accepted. They would do considerable toward the support of a preacher who would settle among them. They meet every two weeks. They have a Sunday-school and a simple devotional service. They live in a fertile country and a healthy climate.

The following extracts, though private, will no doubt be of interest to the readers of the MENNONITE:

*Cantonment, Ind. Terr., Sept.* 15, 1888.

Dear Brother Grubb:

We had accepted an invitation by Bro. D. Gæddert to partake of the Lord's Supper, which was to be celebrated on the 5th of August, in the Hoffnungsau church. We left Cantonment on the 1st of August.

Some of the cards I sent to Bro. C. Krehbiel for the Indian children in his school. As the Arapahoes are not yet through with their "Medicine" we do not have our Arapahoe scholars in school yet. So I could not present the cards to them yet. Whenever I read the texts to an old Indian, he seems to understand it. Especially the one precious text, John 3, 16, they understand pretty well. May these words not only give them the knowledge that Jesus has come to save them, but may they create new life within them, and draw them heavenward.

On Sept. 2nd, Bro. J. Meschberger and Sister Dina Lugenbuehl were married by Rev. D. B. Hirschler here at Cantonment. Besides Bro. J. Sprunger, Sisters Martha Lugenbuehl and Martha Moser, who are employed in our Mission at Darlington, two other Sisters, Mollie Lugenbuehl, from Missouri, and Judith Lehman, from Putnam, Ohio, were with us on the 2nd of September. A few of the Government employes at this place and a number of Indians were also present at the marriage. The friends that visited us departed again from us on Sept. 6.

On Sept. 3rd our school was opened again. 32 children were brought in but 10 of them have already run off. The Arapahoes have promised to bring their children in as soon as they will return from their "Medicine."

May God grant his grace and his blessings that the work which we carry on in our weakness, may prosper and He be glorified by it. Pray for us and the work.

J. J. KLIEWER.

STANLEY'S ESTIMATE OF LIVINGSTONE.—"Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejud ced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

The great island of Hainan, off the south coast of China, is the newest of the Presbyterian missions. For the first time in the history of missions its people hear the Gospel.

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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PHILADELPHIA, NOVEMBER, 1888.


PHILADELPHIA.—A week of special interest has just passed. The services opened on Sunday evening, Sept. 30th, when the annual Sunday-school Re-union was celebrated. The rostrum of the church was beautifully decorated with choice tropical plants. Every available space of the audience room was filled. Besides the ordinary exercises upon such occasions, Bro. A. B. Shelly was present and spoke on Mission work among the Indians.—Monday the Ministerial Conference was held and Tuesday the semi-Annual Conference, the reports of which appear elsewhere.—Special Gospel services were held during the week, when the pastor was ably assisted by the following brethren: A. B. Shelly, J. S. Moyer, W. S. Gottshall, C. H. A. v. d. Smissen, Allen M. Fretz, Moses S. Godshall and others. Sunday following the Lord's Supper was celebrated.—Bro. Samuel Lantz, a minister of the Amish church, in Lancaster, spent several days with us and Bro. C. W. Burkholder, of Virginia, spent about ten days in our midst. Both brethren, while here, cheerfully testified for the Master and all were glad to have them with us. The Young Men's Association of our church has recently been re-organized, and is now called a Young People's Society. We look forward to good results from their work.—The Ladies' Aid Society, the oldest auxiliary of the church, whose telling work of the past is so much appreciated by all connected with us, manifests renewed endeavors, and we have reason to believe that the future will see good and lasting results.

*Oct.* 10, 1888.

GERMANTOWN.—On Wednesday, October 10th, the Mennonite Church, at Germantown, was crowded to its utmost capacity, and many without, unable to get in. The occasion was a Re-union of the Keyser family. The object to commemorate the 200th anniversary of the arrival of their paternal ancester, Dirck Keyser, the second preacher in the Germantown church. The ground on which the church stands was originally owned by him and his remains lie buried in the grave yard. Dirck Keyser, was a direct descendent of the noble and self-denying minister of the Mennonite church, Leonard Keyser, who was taken by Bishop of Passun and other priests, and condemned to be burned alive, in 1527. Who, when the executioners found that his body could not be burned, they hacked it into pieces and threw it into the river. Strange as it may seem, of all the numerous descendants not one is at present identified with the Mennonite church, though with few exceptions they belong to churches holding nearly to the same doctrine, and especially to that of adult baptism, and non-swearing of oath, viz: Dunker, Baptist, Christian, etc. The day was a beautiful one and we believe never in the history of the world, was the doctrine of Christ as held and observed by the Mennonite church, brought out, and upheld and honored by any but Mennonites, as on that day; manifesting this fact, that where the Spirit of God is, there is liberty. Gideon Keyser, the oldest male member of the family, presided over the meeting. N. B. Grubb, of the First Mennonite church, of Philadelphia, opened the meeting with prayer, after which the "Te Deum Laudamus" was sung. Addresses were then made and essays, bearing on the history of the family and character of their ancesters, read by Chas. I. Keyser, Dr. Peter Dirck Keyser, Miss Julia A. Orum, Hon. Horatio Gates Jones, S. W. Pennepacker, L. L. D., Lars Westerguard, Consul of the Netherlands; Prof. Oswald Seidensticker, of the University of Pennsylvania; and Prof. Van Helden, of Amsterdam, Holland. One special trait of character, that of pity, for which the ancestor was known, has been wonderfully preserved in his descendants. To which fact the gathered kinsfolk on that day testified, by appearance and conduct.

### *MINUTES OF THE EIGHTIETH SEMI-ANNUAL CONFERENCE OF THE EASTERN DISTRICT.*

[Held in the Philadelphia church on Tuesday, October 2, 1888.]

The regular Conference services were held on Monday evening upon which occasion Allen M. Fretz preached from Numbers 13: 30, and W. S. Gottschall from Mark 9: 23.

The business session opened on Tuesday, 10 A. M., with singing from hymn 176, German hymn book, and scripture lesson, I Cor. 3, followed with prayer by A. B. Shelly, chairman of Conference.

The chairman then made an appropriate opening address. He referred to the work of our church, past, present and future. Urged to the adoption of progressive measures for the advancement of Christ's kingdom, and an earnest effort to carry out in Christian humility and earnestness the plans adopted by our conferences.

All the congregations connected with the Conference were represented. The minutes of last conference were read and approved. The brethren, Samuel Lantz of the Amish branch of our church, Lancaster county—C. N. Burkholder of Harrisonburg, Virginia; and Abel Horning of the Franconia Conference—being present were by vote invited to be advisory members.

A. B. Shelly then, in behalf of the treasurer presented a report for the past year. The report was accepted. The treasurer's term having expired, Aaron S. Moyer of Milford Square was re-elected. The committee on catechisms reported that a new edition of the catechism will be issued in the near future.

The publication committee reported, that THE MENNONITE is continuing to gain in favor among all who are and become acquainted with it. The paper has also gained in subscribers. It has however still a small deficit and the committee asks the conference to make a further donation for its publication. Conference voted $100 for the support of THE MENNONITE. The publication committee was re-elected for another year.

The following question was then laid before the conference for consideration: —"Should we, as a Conference, not adopt plans by which assistant ministers (Evangelists) could be ordained, whose work it would be to assist the pastor, in the discharge of his duties, and be an aid in the Home Mission work?" J. S. Moyer took up the question and spoke of the necessity of such assistants, founding his remarks on the word of God. He showed that our work is great, and our laborers few, with such help more laborers could be gained. C. H. A. van der Smissen, and A. B. Shelly concur with Bro. Moyer. Such a move is a necessary and a scriptural move. We need helpers, and we have such who would be willing to help, if only in some such way invited to do so. The session closed with prayer by Solomon Ott.

The afternoon session was opened with singing from hymn 168, and prayer by W. S. Gottschall. The question brought before the Conference in the morning session was further discussed. All seemed to agree as to the necessity of having evangelists, but some discussion arose as to the plan of securing them. The following resolution was finally unanimously adopted: *Resolution*—Conference permits the bishops with the consent of the congregation in which there are members who are qualified, and feel called to this work, to propose them to Conference, which shall give them the privilege to preach, for one year. If they show themselves competent, they shall then be ordained as evangelists. The evangelist shall, under the direction of the pastor in charge exercise himself in the ministry, that when necessary they may supply his place, preach in other congregations, or labor in the Home Mission field. The Home Mission committee then reported:

1. *Germantown:*—Services were held here regularly every Sunday as ordered by last Conference, by Bro. N. B. Grubb when possible. In his absence Rev. Mr. Pfantz of the Brethren (Dunkard) church held services. An attempt is about to be made to re-open the Sunday School. There are prospects that the school will be a success.

2. *Souderton:*—In accordance with a resolution at our last Conference, the committee consulted with the brethren at Souderton, and gave them the advice of the Conference to build a chapel. We believe however with them that the time to build a chapel has not arrived, as we have prospects of obtaining the use of a suitable place for our services. But, since as yet no arrangement for the use of the same could be made, the services were discontinued for the summer months, with a view that they may in the near future be again resumed.

3. *Quakertown:*—Services were successfully held during the summer, generally in the evening. But the school-board havind decided to open a new school, they needed the room in which we held our services. And as no appropriate place could be had, we were obliged to omit the services.

The subject on the table from last Conference, concerning the fund for educating young people for the ministry was taken up and considered. After discussing the matter, the following resolution was adopted: *Resolution*—The Conference is ready to accept, with thanks the fund offered her by the Sunday School convention, and use the same for the instruction of young men for the ministry.

Bro. Van der Smissen spoke on the necessity of again going back to the practice of the apostles and our early church fathers, in having deaconesses in the churches. The importance of such an office was clearly shown. Others spoke on the subject, all agreed as to the necessity of more congregational aid work. The matter was laid on the table.

The next Conference will be held on the first Tuesday of May, 1889, in the Schwenksville church. Services are to be conducted by A. B. Shelly and J. S. Moyer.

A vote of thanks was extended to the members and friends of the Philadelphia church for their kind hospitality.

The Conference closed with singing from hymn 174, verses 1, 2, 7, and prayer by Levi O. Schimmel.

A. B. SHELLY, President,
ALLEN M. FRETZ, Secretary.

# THE SABBATH SCHOOL.

## THE INFLUENCE GOOD LITERATURE HAS UPON THE MINDS OF YOUNG PERSONS.

[An essay read by J. W. Shelly before the Eastern Sunday-school Convention, on the question: Is a library an essential requisite to a good Sunday-school, and if so what kind of books should it contain?]

Teaching the Word of God is by no means all of the work which ought to be accomplished in a good Sunday-school; nor is it always the most important work of the Sunday-school teacher. Impressing one's pupils and influencing them are important factors of a teacher's work, when we speak of a teacher as one having children in charge in a school—on a week day, or Sunday. A teacher's spirit, a teacher's character, a teacher's atmosphere and a teacher's life, impress and influence a pupil quite as much as a teacher's words. It is a teacher's duty to love his scholars, and to show his love for them, to have sympathy for them and to evidence it, to gain a hold on their affections outside of the class hour as well as during it; and to pray for them specifically and in abiding faith. There is no technical teaching in all this, but what would technical teaching be worth without it?

Above and beyond all specific and direct endeavors of the Sunday-school teacher to instruct, to influence, to manage, and to guide spiritually the scholars of his class, there are important general duties growing out of the relation of teacher and scholars in the Sunday-school which ought not to be lost sight of by the teacher, and which, by their recognition and performance, tend to round out, and to make permanently effective and complete, the entire work of the teacher in every department of his effort for his scholars' good.

Let us take the matter of the scholars' reading under consideration and see what the books which a person reads have to do with shaping—as well as indicating—both his tastes and his character; and what the Sunday-school can and ought to do to insure a wholesome taste for literature among its scholars.

To know what to read is as important as to know what to eat. And if the mind has a lease beyond that of the body, to know what to read is more important than to know what to eat. Reading acts on the mind as food and drink act on the body. For the mind has its laws and its functions as the body has. Its health and its strength depend on the nourishment we give it. It is vigorous or flaccid as it is fed or starved. When a man eats improper food and drinks improper drink, he is ready to say that he will have to suffer for what he has done; for he knows that bodily suffering will follow in accordance with physiological laws. Physical suffering makes man careful to avoid those actions which produce it; but there are few persons who have learned that it is just as dangerous to violate the laws by which the mind acts. A young mind is just like a young body—most desirous of that food which is most gratifying and least substantial. Children would rather eat candy than roast beef at any time, and would rather read fairy tales than history.

Good blood is made from good food, and the mind makes the same demands.

Good thoughts are obtained by reading good literature and evil thoughts by reading evil litarature. Begin to fill a man's mind with impure thoughts and he will gradually sink until he rests in the company of the slums and brothels. For a man's real life is in his thoughts. What he thinks, that he is. Moral filth can not be washed away as we wash the dirt from our hands. Whatever the mind takes in, it seizes and holds with a remorseless grasp. It takes it into its tissue and life and works it up as a part of the man that is to be. We may forget it in detail, just as we are unable to see the alloy in the gold coin, yet it is all there in its effects and essence. Our character is gradually forming itself every day of our lives by the forces which exist in and about it. It is the result of many causes and it will bear the marks of every cause forever. A man may read an impure book or paper and think he will be no worse for it. But he is putting an eradicable stain on an imperishable fabric. He is painting an image on the silver plate of his soul which may be hidden for years. But some day the outer covering shall be removed, the revealing light of another day shall strike on that seemingly empty plate, and then shall come out boldly and distinctly, and without a hue obscured, the long forgotten impression of that day and hour.

We have all read Hawthorne's story of the old doctor who tried to remove an ugly mark from the face of his beautiful daughter. With potent drugs he tried to draw the ugly defacement off. Little by little it disappeared. Slowly it retreated from the sight until at last the beautiful creature lay beside him unmarked, but dead. The stain was on the soul and they departed together. We can not cleanse the stains upon our inner life. We can not kill a thought. Good or bad, it will live forever. By pure reading we may obtain pure thoughts; and a pure thought is a step toward God. By impure reading we will have impure thoughts and be dragged down to the brute life from which God would rescue us. He who loves the company of the scavenger soon loves the filth where the scavenger is; and just as surely as a child acquires a taste for bad reading he will sink to the level where beasts are his fellows. But we have wandered far enough from our subject to show what a child's reading has to do with the forming of character. Let me say a few words more to show how prevalent is the dissipation in literature calculated to produce evil results.



Just at this time our country is flooded with reading matter, and it is not to be supposed that in such a deluge of reading matter there is not much that is dangerous and bad. Our news-stands are crowded with sensational, trashy and impure literature, which is sown over the land by willing emissaries of the evil one, who, for the sake of gain, do not hesitate to rob youth of its purity and beauteous innocence. No restrictions are put on the press. Anything that will pay for itself in money is issued from it. Every printing press in America may freely issue its publications without censorship of any kind unless it be that of selfish consideration of gain or loss. Any man fresh from the penitentiary, who would not be trusted with anything else, may set up a printing press, and become a teacher of the vices by which he lives.

Through inquiries made at a boarding school attended by boys whose ages ranged between 8 and 17 years, for the purpose of determining to what extent cheap novel reading was indulged in, the following startling facts were gleaned:

Of the forty boys in attendance, five or six confessed at the start that they did not read at all. Half a dozen more merely stated their preferences in the various departments of literature, while 18 or twenty more furnished a complete list, as far as they could remember, of all the books they had ever read in their lives. One had read the life of Jesse James, and preferred it to that of Lincoln or Garfield; four had perused one of Zola's vilest novels; the same number regularly read the *Police Gazette* and the *Police News;* a number indulged in dime novels, of which one had read as many as sixty. One boy named 69 books which he had read—all fiction, and mentioned that he could give 97 more; another furnished a list of seventy, also fiction; another, of forty; another, of fifty; another of one hundred and thirty-six; while the most astonishing exhibit was made by a lad of 17, who enumerated the titles of four hundred and seven books he had read, of which three hundred and ninety-five were dime novels.

Now this is a very startling disclosure, and yet it only presents, in the concrete, facts of which many people are already aware. Circulating libraries report the same state of affairs. Volumes of history, biography, and travel are left on the shelves to accumulate dust, while novels and love stories change hands fifty-two times in the year to dissipate the minds of boys and girls whose parents and teachers make no efforts to direct their tastes to flow in a health-giving channel. Young people will read, and it is to their interest that they should, but it is very important that proper books and papers be placed before them.

The problem to be solved is one to which Sunday-schools may well give their attention. We shall never have purity unless it is planted and grown. A taste for no kind of reading is acquired unless the seed is sown in the child and the young plant is nourished till it grows to perfection. Why should not this seed be sown and these plants nourished in the Sunday-school?

It is not enough to give a child a taste for reading the Bible *only*, any more than it would be enough to give him a taste for Shakespeare only. What we want is a taste for any kind of literature that is healthful and elevating—a taste that abhors what is pernicious. A taste for smoking and olives must be acquired; in fact, we can learn to relish the most outlandish gastronomic mixtures. A child can be made to like whatever anyone can make him eat or drink. And so it is with mental food and drink—taste for them must be acquired. A good Sunday-school will endeavor to cultivate a good taste for literature among its scholars by providing a library to indulge its scholars in that which is good; thus preventing a perusal of those books found elsewhere which might be injurious. In the ideal Sunday-school, I think, a library is an essential.

Let us see how the library will aid the teacher in his work and how the teacher ought to aid the scholars in selecting books from the library.

How many Sunday-school teachers count themselves directly responsible for the books which the scholars of their class select from the Sunday-school library? Yet, on what score can a teacher absolve himself from responsibility just here? Who shall guide and aid the individual scholars in their choice of particular books, if not their own teachers. Books which are good for one scholar are not necessarily good for all. Scholars need wise counsel as to the books best suited to their needs; their teachers ought to give them that counsel freely. A teacher ought to know what books from the library his scholars should read, and if his scholars do not like those books, he has a duty to cultivate their taste for them. A teacher can do this. More teachers ought to do it. It takes time and effort to compass this. All good work costs time and effort. But that is no reason for refusing to recognize its importance; nor yet for seeking to evade its responsibility.

A study of the library catalogue, and an examination of the books of the library, are a part of a wise Sunday-school teacher's preparation for his work with his class. Knowing what books are in

the library, and knowing what is in those books, a teacher can plan, beforehand, to tell his scholars about certain books which illustrate particular truths of the lesson under study, or which bear on the circumstances, or occupations, or needs of the scholars personally, or which otherwise are timely. He can thus so interest his scholars in the contents of those books, as to attract them to them in advance. Or, again, he can press the importance of certain lines of reading for his scholars, so that his scholars will be ready to read in those directions, because of his counsel accordingly.

Every teacher has power to influence his or her scholars in this matter of reading. Every teacher ought to feel the responsibility of this power. It is not enough to say, that all the books in a Sunday-school library have been carefully selected, so as to bring them within the proper limit for a scholar's reading. Even if no books are in the library which ought to have been kept out, it is not wise to allow scholars to have all their reading from one kind of books, or in accordance with their tastes as they are—uncultivated, if not perverted. If a teacher is needful in any department of instruction and influence, it is certainly in the department of the scholar's religious and general reading. Counsel and aid accordingly ought not to be lacking there.

Good literature is cheap at any price; and Sunday-schools should be careful to place before their children a class of reading which, while interesting and attractive, is also pure and educative—reading that will be helpful and strengthening and incite a desire for truth, purity and knowledge. Nothing trashy or sensational should be tolerated, nor anything calculated to amuse only and not instructive. History relating to Biblical and Reformation times; biographies of church men; travels in Bible countries; stories, if they are such as will give scholars noble ideals—never trashy stories—any thing that is good in itself and will do good to the reader should find a place in every Sunday-school library.

*For the Mennonite.*

### AN IDEAL SUNDAY-SCHOOL LIBRARY.

BY H. G. ALLEBACH.

At our late Sunday-school Convention held at West Swamp church, the question as to what books were proper for a Sunday-school library was discussed. The remarks upon the question were various but no definite conclusion could be arrived at. *Apropos* to these remarks, I submit some of my thoughts upon the subject.

It is very evident to all that the library of any Society partakes of the nature of the purpose of the Society. Most of its volumes (or at least the best ones) are devoted to that particular profession which the Society means to inculcate; and hence it is the authority to which the members of that Society turn for instruction. Such a library is a necessary addendum to the Society and through its means the Society is aided in its improvement and in the dignity of its profession. It would be ridiculous for the Pennsylvania Historical Society, whose best interests are directed toward the development of historical research, and toward history in general, to invest its library funds in books of fiction or philosophy, Its library must be historical. If a number of lawyers should set on foot a plan to organize a Lawyer's Society, we should naturally expect their library to contain all the best works on law from Blackstone down to the latest digests and comments. A collegiate library, or the library of a Literary Society which two embrace perhaps a wider scope of literature than all others, will of course fill their shelves with works on fiction, history, science, poetry, and the like; for the profession of the College being the great domain of learning, and that of the Literary Society, literary culture, both of which professions comprehend a vast field, all the departments of letters above named are appropriate. Take a single individual who wishes to be an Oriental scholar. He fills his library with Oriental literature, and we give him right, for it is the very means with which to carry out his object. But a Society also has an object in view. It seeks a goal as well as the individual; and should an Oriental Society be organized, we should look to see its library identical in nature with that of the individual. Better no library at all than one which will not help to raise the standard of the profession; or one that eventually makes a novelist out of the man that had joined the Society with the intention of becoming a historian.

Now the Sunday Schobl is a Christian Society—a society whose profession is to teach Christian morality and duty as well as to school its members in the lore of the inspired Christian Code—the Holy Bible. What then should be the nature of its library? Most assuredly, Biblical. Strictly speaking, the Bible constitutes the whole of its library. But as its doctrines are generally too profound and abstract for the child's mind to comprehend, and its language (at least in King James' version which is most widely circulated) is somewhat antique, a collection of books on the interpretation, exposition, comments and simple paraphrases of the Holy Scriptures should form an essential concomitant. Let the shelves be filled with about twenty-five different books on the "Life of Christ," the same number of stories of the Bible, works on Church



History, the sermons of Moody, Wesley and other great divines, Luther's Table-talk, Pilgrim's Progress, Dr. Watts' Hymns, prayer books, and all such literature that will tend to make the Sunday School scholar a learned, devoted and conscientous Christian. The best wisdom comes from above. Therefore the law of the Lord should be revealed in all its perfection to the young Christian; and the more pains that are taken to make the library an exhaustive collection of Biblical interpretations and revelations, the more will the reader delight in His statutes. The library should contain the best books of Biblical reference, such as Concordances, Bible dictionaries, Commentaries and Cyclopædias. Collateral references such as Ancient History, Jewish History, Biblical Antiquities, are value to the maturer scholar. Travels in Bible lands and descriptions of the country by such writers as Robinson, Barrow, and Geikie are also valuable accretions. The student should have access to Lesson Helps to help him prepare the lesson for the following Sabbath, and to understand it. Several periodicals such as the Sunday School *Times* and papers for the smaller ones; maps, charts, and atlases of the Holy Land and contiguous countries should be had within reach. Finally a number of volumes teaching Christian morality, biographies of good Christian men and women, lives of martyrs and church fathers, and a few volumes of religious poems may be added for variety.

But observation tells me that a great number of Sunday Schools do not possess a library of this kind. Their shelves are stocked mostly with works of fiction, which, although they are moral, and teach excellent lessons, still, if continually supplied to the exclusion of Biblical literature, will at length completely usurp it, and the reader once habituated to that kind of literature and won over by it will totally neglect posting himself on Biblical literature, until at length he calls it dry and laborious. This should not be. All kinds of literature should be subordinated to that whose teachings are in unity with the purpose of the Sunday School. The works of standard authors, such as Hawthorne, George Eliot, and the like, do no harm to their readers; on the contrary, they impart moral influences; but the boys and girls do not attend Sunday School to study imaginative literature, psychology and art; they go to study the Christian religion. If they wish to study imaginative literature, let them join some Literary Society.

I am heart and soul a lover of fiction. Fiction and its twin sister Poetry are the very glory of imaginative literature. But it would exhaust the pages of THE MENNONITE if I were tell why; and then I fear I could not do justice to the subject. So we cannot discuss it here. Suffice it to say that fiction, though it is not *fact* is nevertheless *Truth;* and Truth is always demanded even at the expense of fact. Brother Goerz struck the keynote when he stated that Christ's parables were good for all time; that they applied then, they apply now. We have only to look about us and we may readily see the truth embodied in fact to-day, to-morrow and at any time. That is the keynote to fiction. It states a general truth, or series of truths which are universal and belong to any time or place. Instead of fiction making me doubt a point, because it has not yet been played on Life's stage to my knowing, it kindles a firmer belief in me, since I see the complex mechanism of life, and am led to see God's providence in human affairs better than I could by any other means. It gives my mind and intellcet room to expand.

But in spite of this faith in fiction, I say a Sunday-school scholar has no time to spare on it. Let him spare time on that in the literary society. But no book of adventure or extravagant imagination should be proffered him in the Sunday-school room. Biblical subjects and Christian truth is all he can manage with credit to his own soul; and hence let him be diligent in these, and by conforming his daily life and conduct to what they teach him, he will obtain his full share of the benefits which a Sunday-school library of this kind can confer.

### WHY HE NEVER WAS LATE.

"How is it that you are never late at Sunday-school, Edwin?" I asked. His Sunday-school began a quarter before nine in the morning, and I concluded that many of the children found it hard to be prompt, as they came straggling in all through the opening service; Edwin, never—he was always in time.

"How is it, Edwin?"

"Oh, I always plan to come," said Edwin. "I put the polish on my boots over night. I find my Bible and question-book and place them in a safe corner beforehand. I brush and put on my Sunday clothes before breakfast. So after breakfast and prayers I start in time to get there before the superintendent rings the school to order."

"And you don't lag by the way?"

"Never," said Edwin. "It is better to be five minutes too early than one minute too late."

Ah, boys, see how it helps one along to have a plan!

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude.*

Before me, even as behind,
God is, and all is well.—*Whittier.*

**INTERNATIONAL S. SCHOOL LESSONS.**
1888, Fourth Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 5. November 4th.

## DEFEAT AT AI.—Josh. 7 : 1—12.

GOLDEN TEXT :—Incline my heart unto thy testimony and not to covetousness.—Ps. 119 : 36.

Jericho had been destroyed; the children of Israel with God's aid had gained the victory. But though the victory was their's, there was a sin connected with it that would be the cause of defeat in their next attack.

I. *Israel Defeated at Ai*, v. 1—5. Though the last chapter closes with a glorious tribute to Israel's great leader, the lesson opens with an adverse expression as regards the people,—*but.* A single man committed a sin in victory and the whole nation must suffer in consequence. Jericho, its inhabitants, and all their property was cursed, and doomed to be destroyed. Achan devoted some of his property to his own use; in this he sinned. Joshua sent a reconnoitering party to Ai, which formed the conclusion that the city could easily be taken. That the people are but few who could defend the city, and that about two or three thousand were only necessary to go to its attack. That there was some presumption among the people, I have no doubt. From their former easy victory they concluded that God would of course interpose for them as he had done at Jericho. They forgot to consult God. One sin brings another, and as the first sin remained unrepented of, God's will was interrupted, and the people acted on presumption and were defeated. This caused the heart of the people to melt—to be filled with astonishment and awe. They had expected the Lord's help, but were disappointed. A small sin may cause great trouble.

II. *Joshua's Humility*, v. 6—9. In v. 6 we see how the defeat affected Joshua and the elders of Israel. It brought them to the severest sorrow and humility. In three ways did they outwardly show their grief. It is proper that the feelings of the heart should be expressed outwardly. But Joshua was also led to prayer, to ascertain the cause of the defeat. His language was not that of murmuring, as it proceeded from a different motive than the murmurings of the Israelites did. Joshua had not lost faith, though it may have been trembling. He humbly sought to know and do the will of God; while the rebellious Israelites proposed, knowing it, to defy it. He was concerned about God's great name. This defeat, he feared, would destroy the impression of terror the Canaanites had received from the overthrow of Jericho.

III. *The Cause of the Defeat*, v. 10—12. It is right to bring our troubles to God in prayer; to be prostrated before him in humility, but when that has been done, we must again "get up," and go about remedying the evil, as Joshua was commanded to do. Achan's sin is spoken of as the sin of the whole people. They are held accountable for the offence till they shall discover and punish the real culprit. Until the cause of this defeat was removed, God would not be with them. God then gave Joshua a plan to detect the culprit, which was followed and Achan stoned to death; after which Ai was easily conquered. Let us learn:

1. That the sin of one man causes trouble to the whole community in which he lives.

2. We must sometimes suffer defeat to have our sins exposed.

3. The cause of all trouble is sin, and so long as it is indulged, however secretly, we must expect God's displeasure.

4. The country, the church, and the heart are safe only when the accursed things are cast out of them.

Lesson 6. November 11th.

## CALEB'S INHERITANCE.—Josh. 14 : 5—15.

GOLDEN TEXT :—Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37: 3.

About six years transpired since the events of last lesson. In this time the land of Canaan had been conquered, and was now to be divided among the Israelites, as directed by the Lord through Moses. Then, while staying at Gilgal their military camp, preparing to make the divisions, a delegation of the tribe of Judah accompanied Caleb to the camp, to lay in his claim for a portion promised him by Moses, forty-five years before. With the exception of Joshua, Caleb was the most venerable of all the Israelites then living.

I. *Caleb Advances His Claim.* He claims the mountains about Hebron. The ground for his claim was: (1) The promise of the Lord. —Num. 14 : 24; Deut. 1 : 36. (2) His own faithfulness. He had been faithful. He had "wholly followed the Lord." There is no presumption in Caleb, in thus advancing his claim. He knew himself. True godliness had begot manliness. He could look back with satisfaction over his past days. He recollects the adverse report the ten spies brought, discouraging the hearts of the people and enraging them against Joshua and himself. He remembers the stones cast upon them by the people. These recollections in his old age, helps his manliness to prompt him to claim his reward. (3) His bodily strength. The Lord had made a promise to him, and since He had kept him in health and strength He evidently wanted him to possess the promise. And as he was yet strong, he would be able to assist in conquering and defending his claim against the enemies. True godliness produces manliness; true manliness prompts to lay claim to the eternal reward God offers his saints, and gives strength with God to defend the claim.

II. *Caleb Receiving His Claim.* Joshua readily granted Caleb his promised inheritance, and in addition to this he prayed for him and



blessed him. What a happy sight this must have been; the only two faithful among the many thousands that left Egyptian bondage; one, the great leader of God's people, now asking God's blessing on the other in accepting his promised reward! Notice

1. Oh, how profitable is godliness! It is profitable unto all things, and has the promise of the life which now is, and of that which is to come.—I Tim. 4 : 8.

2. A happy old age is the result of a well spent youth.—Gal. 6 : 7.

3. The Lord is pleased to have us claim his promises when we have fulfilled the conditions.—I John, 5 : 14.

4. "Wholly following the Lord" is the way to noble character, large usefulness, and true success.

Lesson 7. November 18th.

## HELPING ONE ANOTHER.—Josh. 21: 43—45, and 22: 1—9.

GOLDEN TEXT :—Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6 : 2.

Our lesson to-day contains the concluding words of the account of the conquest of Canaan, and of the receiving of the inheritance. God had helped them thus far. They with the help of God had helped each other in the conquest. The strong men from the tribes of Reuben and Gad and the half tribe of Manasseh had left their families and friends, and for about seven years helped their brethren to conquer their enemies. They had fulfilled the law of Christ as given by Paul in our golden text.

The matter of helping one another, of our lesson brings to our minds the subject of FAITHFULNESS.

I. *God's Faithfulness to His Promise*, v. 43—45. This we see beautifully depicted in these words. The Lord had promised and sworn 450 years before to give them the land; they now had all the land and dwelt therein. He had promised them rest; they now had "rest round about them." He had promised that they should conquer all their enemies; and "there stood not a man of their enemies before them." All good things had been promised; and "not aught failed."

As God had been faithful to his promise of old, so he is still, and will be in the future. In due season all the promises of God will be fulfilled to his true people; and their believing hope, and patient waiting and self-denying obedience, will terminate in joyful songs of triumph and thankful celebrations of his faithfulness, love and power. Then it will be universally acknowledged that "there hath not failed aught of any good thing which the Lord had spoken." References, I Thess., 5 : 24; Rom. 8 : 38, 39.

II. *Faithful to One Another*, v. 1—4. The The Reubenites, the Gadites, and the half tribe of Manasseh, had kept their promises to help their brethren. They spent much time in doing so. This helped to bind the twelve tribes into firmer unity. In this they also showed their faithfulness to God, for they had "kept the charge of the commandment of the Lord their God." So should churches and different denominations of Christians help one another. Ref. : Phil. 2 : 4; Gal. 6 : 2.

III. *Faithfulness to God*, v, 5. God is faithful toward us, we should be faithful to God. In order to be this, we must—(1) Take diligent heed to his will; (2) love him; (3) walk in all his ways; (4) obey him; (5) cleave unto him; (6) serve him with all our heart and soul. Ref. : Luke 10 : 27, 28; Matt. 22 : 37, 38.

IV. *Reward of Faithfulness*, v. 6—9. For their help the two and one-half tribes received part of the spoil. The Canaanites were rich and so "much riches" fell to them as their share. These they were to share among their brethren at home. But not only did they get temporal riches. But Joshua blessed them as he sent them away. True brotherly kindness and helpfulness enriches this life, both in material blessings and in better things than any temporal riches. That individual, that family, that nation, which treats all men as brothers, which extends a helping hand to every one in need, however poor or degraded, grows rich in possessions and in spiritual life. Every neglect to help, every repulse of others, takes from our own lives.

Lesson 8. November 25th.

## THE COVENANT RENEWED.—Josh. 24: 19—28.

GOLDEN TEXT.—The Lord our God will we serve, and his voice will we obey.—Josh. 24: 24.

Eighteen years have passed since the events of our last lesson. Joshua is now about 110 years old. He knew that his end was near at hand, so he again called a gathering that he might address the people and renew their covenant with God. The closing acts of this gathering comprise our lesson to-day.

I. *The Choice*, 19—24. Joshua saw that there were dangers lying in the way for the future prosperity of the people. The greatest danger was idolatry, so he aims to bring them to a decided stand, to a free, intelligent firm and lasting choice of God as their portion. To effect this he makes use of the strong and pointed appeal, "Choose ye this day whom ye will serve." In the opening words of our lesson Joshua laid before the people the danger of trusting in themselves, of falling into sin, of forsaking the Lord and serving strange gods. We must not suppose that Joshua when he said, "Ye cannot serve the Lord," intended to deter the people from serving God, by representing it as impracticable or dangerous. No, his object is to emulate them to more sincere and steadfast devotion. They could not in their own strength, in their own righteousness. He tells them that God will not leave unrepentant sins go unpunished, nor can there be a compromise between the worship of God and of idols. "We will serve the Lord." The people were ready to profess. There is no harm in a

hearty profession, if we are as much in earnest to perform as to profess. Their public promise was a witness that they knew their duty, and accepted the condition of blessings for obedience and punishment for disobedience. We are witnesses for or against ourselves. The mercies we have received, our consciences and professions are witnesses, if we refuse to serve God. Now therefore put away. The Israelites may have had idols among them, though they may not have worshiped them. But as long as they had them they were likely to be led into temptation. Of this we have proof in their subsequent history. God is not content that we should be passive and indifferent. He wants us active and outspoken in our opposition to all that is opposed to him. To love God we must detest idols. Their promise to serve God was thrice repeated.

II. *The Covenant*, 25—28. The covenant had been made at Sinai (Lesson I, 3d quarter) and renewed in the plains of Moab, Deut. 20: 1. Now again renewed by Joshua just previous to his death. And Joshua wrote these words. He recorded the proceedings in the book of the law of God. This is the second signature among the sacred writers. The first was that of Moses, Dent. 31: 9. The second was that of Joshua. The third that of Samuel, 1 Sam. 10: 25. As a memorial of this renewal of the covenant, Joshua set up a stone, like Jacob's pillar at Bethel, or the twelve pillars at Sinai, or the memorial stone at Gilgal. Besides a memorial this stone was also a witness of the transaction. There are here, then, three witnesses of this renewal of the covenant, their promise, the record in the book of the law, and the memorial stone. 1. Learn: Every person must decide for himself whether he will serve God or not. We must serve God from free choice, or not at all. 2. Jesus bids us make a like choice (Matt. 6: 33; Rev. 3: 20; 22: 17); we must decide one way or the other (Matt. 6: 24); reasons for choosing God (Matt. 11: 28—30; Rom. 2: 4; 12: 1; I Cor. 1: 25; John 3: 16; Matt. 25: 46).

## MARRIAGES.

MESCHBERGER—LUGENBUEHL.—On Sept. 2, 1888, at the Cantonment Mission Station, Indian Territory, by Rev. D. B. Hirschler, J. Meschberger and Dina Lugenbuehl, both workers in the mission at Cantonment.

GOTTSHALL—BORNEMAN.—On Sept. 15, 1888, at the residence of the officiating clergyman, by W. S. Gottshall, Frank B. Gottshall, son of Rev. A. H. Gottshall, of Niantic, Montgomery Co., and Miss Hannah H. Borneman, only daughter of the late Amos Borneman, of Boyertown, Berks Co., Pa.

## DEATHS.

SHELLY.—On October 3, 1888, in Haycock, Bucks Co., Pa., Nancy, widow of Jesse Shelly, aged 83 years, 7 months, and 5 days. Interment at Flatland Mennonite church on Oct. 6.

BARINGER.—On October 5, 1888, in Richland, Bucks Co., Pa., Howard, son of Henry L. and Ellen Baringer, aged 2 months and 6 days. Interment Oct. 7, at Flatland Mennonite church.

At both the above funerals A. B. Shelly officiated.

HIESTAND.—On Sept. 12, 1888, in Hosensack, Lehigh Co., Pa., Katie, daughter of Nathaniel and Hannah Hiestand, aged 1 year, 3 months, and 17 days. Interment at Hereford Mennonite Cemetery. Funeral services were conducted by Moses Gottshall at the house and W. S. Gottshall at the church.

DERR.—In Philadelphia, Pa., on Oct. 13, 1888, Sallie Derr, daughter of Henry and Leanna Derr, aged 20 years and 18 days. Funeral services by N. B. Grubb and Rev. Seipel. Interment in Northwood Cemetery.

UMSTEAD.—On Sept. 15, 1888, near Schwenksville, Montgomery Co., Pa., Annie Elizabeth, twin daughter of Nathan and Maria Umstead, aged 6 months and 5 days. Interment at Schwenksvile Mennonite Cemetery. W. S. Gottshall, assisted by Moses Gottshall, officiating.

KINSINGER.—Near Darrtown, Butler Co., Ohio, on Sept. 7, of a lingering disease, Rev. Peter Kinsinger, aged 61 years, 7 months and 9 days. Funeral and interment on Sunday, Sept. 9, at the Mennonite church, near Trenton. Rev. Peter Imhof and Rev. Jos. Augsburger preached German, and Rev. Walker, English. Deceased leaves a wife and eight children.


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# THE MENNONITE.

VOL. IV. PHILADELPHIA, PA., DECEMBER, 1888. NO. 3.


FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —I COR. 3 : 11.

### THE BLESSING OF SONG.

"What a friend we have in Jesus."
Sang a little child one day:
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
All her heart seemed sad with care;
Sweetly rang out baby's treble—
"All our sins and griefs to bear."

She was pointing out the Saviour,
Who could carry every woe;
And the one who sadly listened
Needed that dear helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As he was the sinners Lord.

Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

### WOMAN'S WORK IN CHURCH, PUBLIC AND PRIVATE.

BY A. B. SHELLY.

[Published by request of the Eastern Ministerial Conference.]

Paul in the twelfth chapter of his first epistle to the Corinthians, compares the church of Christ with the human body, showing, that as in the natural body of man every member has its particular place and function, so in the Christian church every member has his or her part to perform if the church is to fulfill its mission upon earth. In order that this may be done the Lord has kindly provided work for all of His children to do. And we may here add, that in accordance with the manner and measure in which every individual church member perform his or her part, the work of the church will prosper and the object of its founder will be achieved. The great question for each and every one to ask should be, What am I to do? And the one vital and important point to be decided is to select and appoint for each one that work which he or she is to perform. Grave and sad mistakes are oftentimes made by assigning persons a kind of work for which they are neither qualified nor adapted, or by withholding from others that kind of work to which the Lord has called them. Could we at all times find the right thing for every one to do, and could all be induced to do the work intended for them to the best of their ability, everything would go on more successfully and the building up of the Lord's kingdom would prosper.

As there is work in the church of Christ for all, woman most assuredly has her part to perform too. That women have been engaged in the work of the church from the beginning, is evident from the fact that St. Paul in several of his epistles makes frequent mention of pious women. To some of these he sends greetings and recommends them to the churches. A great part of woman's work is necessarily of a private nature. The first, and perhaps the most important field of labor for her is the family. The injunction by the apostle to fathers, to "bring up their children in the nurture and admonition of the Lord, applies with equal force to mothers. The mothers are the first ones to instruct the young and to lead their tender hearts to the Savior. And it is indeed no mean work the Christian mother has to perform in telling her children of the love of Jesus, in instructing them how to love and obey their Savior, in teaching them to sing and to pray and how to trust in Christ for their salvation. Here the seeds are planted which in future years will sprout and bear fruit. Here the foundations of religious structures are laid. Much of the future life and happiness of the child depends upon how the mother performs her part in the quiet family circle. The church can never overestimate the influence the mother exerts, either for good or for evil, in the bringing up of her children. Give us good, pious mothers, whose aim it is to raise servants and handmaidens unto the Lord, and the church will reap the blessed fruits of their labors. A

mother's influence over her children goes a great ways. It will accompany them long after they have left the parental roof and after the mother's spirit has taken its flight to realms above. There is therefore no work which woman can do more important and of greater blessedness than rearing and bringing up her children in the nurture and admonition of the Lord. And if any woman does not find time or opportunity to do anything more, but is found true in this one particular kind of work she must not be considered a mean and unprofitable laborer in the vineyard of the Lord. She is rearing the young and tender vines for future fruitfulness. She is feeding the lambs of the flock, and is thus obeying the injunction given to Peter subsequent to his assurance of love towards his Master. And from the ranks of those, thus reared and trained and instructed by pious mothers, the future workers of the church to a great part will come.

But as not all Christian women are privileged to be mothers and are not thus permitted to serve the Lord in bringing up their own offspring, there are a great many other things which Christian women can do whereby they can serve the Lord and be a blessing to others. Woman's influence has much to do in shaping public opinion and in creating an interest in any good and noble cause. If the church succeeds in getting the sisters interested in mission work or any other field of philanthropic labor, she has accomplished a great deal towards creating a more *general* interest for such work. Recognizing this power towards shaping public opinion either for or against any good cause, women can do much good by exercising this power in the right direction. To illustrate what I have said, I need only remind you of what women have done and are still doing in shaping public sentiment in regard to the cause of temperance. And when the time shall have come when the manufacture and sale of intoxicating liquors will be universally prohibited in our country, a great part of the honor and praise for having brought about so glorious and blessed a change, will belong to the Christian women of our land. In order that women may exert this their influence for the good of the Lord's kingdom and the work connected therewith, they must necessarily be interested in such work themselves. To this end Woman's Missionary Societies, Ladies' Aid Societies, Sewing Circles, etc., should be instituted by which a more general interest is awakened amongst the sisters for the different branches of church work. Besides this, these societies will be a means in part to gather the necessary funds to carry on the work of the church.

The Sunday-school furnishes another field of labor for all Christian women whose literary qualifications fit them for that kind of work. Able and devoted female teachers are universally acknowledged as being the best and most successful teachers in Sunday-school, especially for small children. The work the Christian woman is doing in Sunday-school while implanting into the minds and tender hearts of her pupils the first principles of Christianity is second to none, the work of the minister of the gospel not excepted. Paul may have forbidden woman to preach, but he has nowhere forbidden her to teach, and many a Christian woman's teaching may be of more and better consequence than many a one's preaching.

Then again there is work for women in connection with Bible meetings, Prayer-meetings, Young Peoples' meetings, etc. In all these, with the same qualifications, a Christian woman can do the same kind and the same amount of work a Christian gentleman can do.

The mission field furnishes another sphere of usefulness for Christian women. There are at present about 2500 women employed in the different mission fields amongst the heathen. And as heathen women are more easily approached by female missionaries than by males, nearly all churches and societies carrying on mission work, recognize the necessity of sending out women to work amongst their own sex. Our Indian Mission furnishes a field of labor of this kind. The Indian women, as well as the men, need both religious and secular training. And if our church sends out men to teach this benighted people to read and write and to know the truths of the Bible, at the same time teaching the men to till the ground and to perform the different kinds of handiwork, she could do a still more blessed work if she would, in connection with this, send out a number of devoted and pious women to instruct the Indian women in cooking, in sewing and general housework, at the same time telling them of the love of God towards fallen humanity as manifested in the sending of His only begotton Son, to die as a ransom for the sins of all. And if men, and especially young men, may well ask themselves the question, whether the Lord has not called them as workers into his mission field, devoted Christian women should not ignore the fact, that there is also work for them to do.

In conclusion let me remind you of one more kind of work for Christian women; a kind of work which in some European countries, but more especially in Germany and Switzerland, has received noted attention, but which in our own country has thus far been almost entirely neglected. I have reference to the so called deaconess' work. Deaconesses are those who make it their business to nurse the sick, visit the poor, and perform other works of mercy and charity



for those who are in need. Prof. Bradley says, "The name deaconess has high claims to being scriptural. The word translated 'servant' in Rom. 16: 1, is in the margin of the revised version rightly translated deaconess. I commend unto you Phœbe, our sister, which is a deaconess of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatever business she has need of you! The order certainly had a place in the primitive church, as it existed immediately after the apostolic age. Pliny the younger propably speaks of deaconesses, Tertullian mentions them frequently, and they are referred to by Origen, Basil, Chrysostum, and many others in the early church."

Later, as the church decreased in piety and good works, the deaconess' work was lost, until Theodore Fliedner, a German divine, again instituted this order in the protestaut church of Germany. I may here state however that we find mention made of deaconess' work in connection with the early history of our own church. At present there are about 4000 deaconesses at work in Europe, mostly in Germany and Switzerland. In our own country this work has thus far received comparatively little attention. The subject however is getting to be more agitated of late, and different churches are beginning to move in the direction towards instituting the deaconess' work here. The Episcopal church has taken the lead. Of late, if I mistake not, the Lutheran church has established a Deaconess' Home in connection with the German Hospital in the city of Philadelphia. Both the Presbyterian and the Methodist Episcopal churches have made small beginnings and of late the subject has been materially agitated in the Evangelical Association by means of a series of articles on Deaconess' Work written by Bishop Dubbs and published in several of the late numbers of the *Christliche Botschafter*.

During the summer of 1887 deaconess' work was inaugurated in connection with the Chicago Training School. During that summer eight of the young ladies attending that institution with the object of preparing themselves for Missionary work, remained in the city during vacation, working, without any compensation, among the needy, the poor and the sick. During the past summer an additional building was secured in order to carry on the business more extensively. To show you how necessary this kind of work is, especially in great cities, I will here cite a single instance taken from the report of one of these deaconesses, as lately published. She writes: "In one house I found three children. A little girl, who said she was ten years old, but who appeared scarcely eight, stood over a tub in the middle of the room, wringing out clothes, 'I have been washing,' she said, as though it was the ordinary thing for children of her age to do. A brother three years younger was in the room, and in a tiny bedroom adjoining lay a girl of thirteen, suffering acutely from a painful disease. The father was at work; the mother in her grave. For three years Rosie, the sick girl, had done what she could for father, brother and sister, with a loving patience which had never failed, though her child's strength gave away at last, and she is dying. Her only complaint was the pityful wail, 'Nobody knows how hard it is to live without a mother.' More than her pain the thought troubled her, that her father and the children might be neglected. It was decided that she needed treatment which she could not receive at home, and that she must be removed to the Hospital. 'But I want to see my father every day,' she said, 'and I'm afraid bad boys will come in and tease the children if I am not here.' She was however persuaded to go, and the children are cared for, but there is almost no hope that Rosie will come back to them."

During the three months these young ladies were at work, 2751 religious calls were made, many sick and destitute were found and cared for, in 468 homes the bible was read and prayer offered. Many children were led to the Sunday-school, many more were taught there and a number of them were led to accept Christ as their personal Savior. Heaven knows how much good these devoted young women have done, how much suffering they have relieved, how much comfort they have brought to those in need and what a spiritual blessing they may have been to many. And although they did not receive any pecuniary compensation for their labor, I doubt not they were fully compensated for all they did by the consciousness of having done a good and noble work. Their life of self-denial for the good of others has brought them more real happiness than all the lives of luxury and idleness could ever have given them.

The Roman Catholic church has her Sisters of Mercy, whose office it is to do a similar kind of work amongst the poor and needy. They are, no doubt, doing a good work in their way. But as the deaconess work has become an extensive, permanent and blessed institution in the protestant church of Europe, I trust that the time is coming when our American churches will more generally institute this kind of work and thereby open another field of labor and usefulness for the Christian women of our land.

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Faith's meanest deed more favor bears,
When hearts and wills are weighed,
Than highest transports' choicest prayers,
Which bloom their hour and fade.

*John Henry Newman.*

## CHURCH NEWS.

EAST SWAMP.—Our East Swamp church, after having been repaired and thoroughly renovated, was re-opened on Sunday, Oct. 28th. Brother A. M. Fretz preached an interesting and impressive sermon in the morning, taking for his text Ps. 84: 11, 12. In the afternoon a children's and young people's meeting was held, at which brief addresses were made by the Brethren Fretz, Ott, Oberholtzer, J. S. Moyer and A. S. Shelly. Although the day was a very unfavorable one for the occasion on account of the heavy and constant rain, a goodly number of people had gathered, and during the afternoon services the church was filled to its utmost. Owing to the inclemency of the weather, however, no services were held in the evening. The church, with its new roof and projecting cornices and its thorough renovation on the inside, including a new pulpit, chandelier, etc., presents quite a new appearance. Great credit is due to the congregation and more especially to the building committee for the improvements thus made by which this our church by a comparatively little expense has become one of our neatest and most comfortable church edifices.

SAUCON.—Five new members were added to our Saucon church, near Coopersburg, by the rite of baptism, on Saturday, Nov. 3d. The day following, communion was held when a goodly number partook of the symbols of the body and blood of our Savior.

FLATLAND.—Six new members were received by the rite of baptism into Flatland church, near Quakertown, on Saturday, Nov. 17. This church, which some years ago numbered only about a dozen members, now contains a membership of 45. The communion services on the day following were very largely attended and nearly all of the members partook of the bread and wine in commemoration of the sufferings and death of our Savior.

DEEP RUN.—On October 21st we had our fall communion services. Preparatory and baptismal services, Saturday, the 20th, upon which occasion nine precious young souls were added to the church—eight by baptism, and one by the right hand of fellowship, having been baptized on a former occasion. Baptism was performed by Bishop Moses Gottshall, Bro. Fretz preaching the sermon on the occasion from John 3: 16. Bro. Gottshall preached a very impressive sermon from Rom. 14: 8—13, on the communion occasion, which proved to be his last sermon in his ardent and untiring labors in the Lord's vineyard below. The aged brother became so ill in the afternoon that he had to discontinue his visits with Bro. Fretz to indigent members to whom they brought the sacrament. On Monday the brother, accompanied by Sister Gottshall, returned, apparently in better health, to their home near Schwenksville, about twenty-five miles distant. A week later we were apprised of the sad news that our faithful elder was no more, which though it caused sorrow in many hearts, was accompanied by the comforting assurance that he had fallen asleep in Jesus. Sad indeed to lose a faithful husband, father, pastor and friend; but how comforting to feel assured that as he had lived and labored in the Lord, he had also died in the Lord and gone to be with his Lord and Master! CORRESPONDENT.

WEST SWAMP.—The sisters of the West Swamp congregation have several months ago organized a missionary sewing circle with the object of assisting in furnishing our mission stations with the necessary clothing, bedding, etc. The circle holds its monthly stated meetings, at which, besides the regular business of the circle, religious services are held and brief addresses are made. The circle has already sent one box of articles to Darlington and expects soon to be ready to prepare another.

### *FROM THE FIELD.*

The following clippings from personal correspondence to the editor by Bro. J. B. Baer, will, we know, be interesting:

Work is crowding upon me, so that I am often obliged to hasten from place to place, and from house to house. At Beatrice, Neb., our people have a commodious and neatly furnished church. This is their second place of worship, and is built after the same pattern of the first. The first building was destroyed by fire after they had held only several services in it. There is now a membership of over two hundred here; also a Sunday-school, which is carried on independently of the church. The work is gaining friends. During my brief stay here I preached on three different occasions and visited many families. They are a very sociable people; I could not help but think, that it would be a grand thing if some of their sociable spirit could be instilled into many of our people further east. While here I was invited to attend the celebration of a Silver Wedding at the home of one of the members. The invited guests began to assemble at four o'clock in the afternoon. The programme arranged was a good one, and consisted of singing, declamations, addresses and lunch. Coffee was served three times. The large house was beautifully decorated and fragrant with flowers. The lawn with its ornamental evergreens was lit up with Chinese lanterns, and the entire place illuminated with electric light. The occasion was a pleasant one. Here I had also the privilege to speak of the grand work for the Master as it is before us. Here, too, I could speak of the importance of standing shoulder to shoulder, in order to do our work effectively. The scattered sod houses and the accommodations I received in some of them, and that according to the best ability of the kind of people, plainly indicated in many ways that I had reached the border line of frontier life.

My next field of labor was near Henderson and Farmers Valley, 50 miles farther northwest. There I visited two churches; the one numbering 200 the other 70 members. During the week we had five services and closed with a prayer meeting. One of these churches has a regular weekly prayer meeting; the church itself is a temperance society; they emphasize experimental religion.

At this writing I am at Aurora, Neb., among a congregation of our Amish Brethern. They hold their meetings in a school house as yet. Last Sunday, as usual, we had two services; the attendance is good; must preach both German and English. It was agreed to continue our services during every evening of this week. The day following my arrival here, Bro. Smicker, from Indiana came, and we were thus permitted to labor together, for several days in our common cause.

Next Sunday I promised to be N. W. of Lincoln, and then I expect to go north to the Colorado line.

*For the Mennonite.*

### *BIBLE READING—THE INHERITANCE.*

E. K. MOHR.

I. THE ANNOUNCEMENT. Matt. 25: 34; Acts 20: 32; I Pet. 1: 4; Col. 1: 12, 13; Col. 3: 23, 24.

II. WHAT IS IT?

(a) *The Earth*, Ps. 115: 16.

(b) *A Kingdom*, Matt. 25: 34; the kingdoms of *this world* shall become the kingdoms of our Lord, and of his Christ; and he shall reign *for ever and ever*, Rev. 11: 15; and *we* shall reign *on the earth*, Rev. 5: 9, 10.

(c) *The same inheritance promised to Abraham*, Abraham received it by promise, Gal. 3: 18, by faith we are Abraham's children, Gal. 3: 7—9 and heirs through Christ, Gal. 3: 29.

Now, if we can find what is promised to Abraham we find what is our inheritance.

Rom. 4: 13, The Holy Ghost says *the world*, not heaven. Ps. 25: 13, Ps. 37: 9, 11, 18, 22, 29, 34. These promises are yet future, Rom. 2: 5, it is the world to come—or as the best rendering has it—the inhabited earth to come, whereof we speak, and it shall not be put in subjection unto angels, but man shall at last come into full possession of his birthright, Rom. 2: 7, 8. See margin to v. 7 and last clause of v. 8 showing the future of this promise. II Pet. 3: 10—14. The fire will purify and prepare a dwelling place for the saints of God, blessed and glorious, Rev. 21: 1—7. This and the wonderful description of the city is not a description of heaven, but of the new Jerusalem, the holy city, the great city *descending out of heaven*, vs. 2 and 10, the tabernacle of God is with men, v. 3; and the *kings of the earth* do bring their glory and honor unto it.

At death the child of God, and heir of God, departs to be with Christ which is far better, but returns with Jesus to enter into his inheritance, I Thess. 3: 13; Col. 3: 4.

III. HOW IS IT OURS?

By legal succession—not worked for or bought—but by will and testament.

The original grant, Gen. 1: 26. The record of it, Ps. 115: 16. Adam was a son of God, Luke 3: 38, but lost his high position and his inheritance through rebellion. In Gal. 3: 18, 19 we find *the seed* to whom the promise was made and through Him we obtain the inheritance. Eph. 1: 13, 14 gives us the method. The Holy Ghost is given us as an earnest—a payment down beforehand as a pledge of that to be made over to us.

IV. CONCLUSIONS.

The nature of this inheritance and the method of receiving it involves:

(a) *Regeneration*, Jno. 3: 3.

(b) *Resurrection*, I Cor. 15: 50.

(c) *The Glorification of the Earth*, Rom. 8: 16—23.

Then John 14: 2, 3 does not mean heaven, and it does not say so. The "Father's house" is large, Isa. 66: 1; Deut. 10: 14; I K. 8: 27. It is true that the inheritance is reserved, "guarded," in heaven for us, I Pet. 1: 4, but only reserved there till we be of age, as it were. Isa. 60: 17—22; Rev. 21: 1—5; Num. 14: 21.

*Grand Rapids, Mich.*

DISPROPORTIONATE GIVING.—"I ministered once," said Bishop Huntington, "in a church where a pew stood for a million of dollars. There were generous men and saintly women among them not a few, but it only happened once in nine years that, after I had announced an offering for a following Sunday, a person stopped after the service to say, 'I must be absent next Sunday and wish you to take my gift now.' She was not a Samaritan, but she was a cook, and she was to be absent to cook a rich man's dinner, and I had some reason to suspect that her gift was larger than his." Disproportionate giving is more common than proportionate giving.

## FOR THE CHILDREN.

### LITTLE HANDS ARE STRONG.

Among the many singular incidents in connection with a recent remarkable revival of religion are these;

A bright little girl, only four years of age, spent part of a day at the house of a neighbor. At dinner Mr. B —— helped the plates and commenced eating as usual, but noticed that little Nellie sat as if waiting for something. At length, looking earnestly at him, she said, "Mr. B——, a'n't you going to say words before you eat? Papa always does." This cut him to the heart, and eventually led to both his and his wife's conversion. Both are now earnest workers for the Master.

Another family, living in the country, scarcely ever attended church, and "cared for none of these things." The husband was a very profane man. The first time his little boy heard him, in a frightened manner he said, "Oh, pa, why do you say such naughty words? Don't you know the bad man will get you if you talk so?" The Spirit used the words of the child. He resolved to quit swearing, asking the Lord to help him. He and his wife talked over their manner of life, and commenced reading the Bible and attending church. They were ready for the revival, and now, with their two daughters, are in church. They also have a church at home—the family altar.

A host of similar incidents show how true to nature the above statements are, and parents would do well to heed the artless protests of their little ones against their untruthfulness, dishonesty, and selfishness.

### THE SPILT BEANS.

A poor, hard-working boy was going along with a bag of beans on his shoulder. All of a sudden the beans burst a hole through the old bag and came rattling down on the foot path. Several other boys were close by at the time of the accident with a velocipede. I wonder what they will say? Boys, you know, have generally something to say or do on such occasions. Do you want to know?

One began to stamp on the beans with his heavy boots and clear them off the pavement into the mud. Another laughed and shouted, "Holloa? upset your apple-cart?" Two others scarcely noticed the mishap—they were engaged with the velocipede.

A fifth ran to the spot. "Get out you, Joe Marsh!" he cried to the boy who was making the accident worse; "you mean, miserable fellow, get out!—I'll help you pick them up, Tommy. How did it happen? Never mind; we'll save all we can;" and he began to scrape up the beans with both hands, then to examine the hole and stop it; and never left until the bag was safe on Tommy's back again.

"I am very much obliged to you," said Tommy, with tears in his eyes, "Father won't beat me now; do you think he will? not many are lost."

"Beat you! no!" cried the boy brightly; "it was no fault of yours. If he beats you, I'll beat him!" Both laughed a good-natured laugh, and each went his own way. Tommy repeated once more, "I am ever so much obliged to you."

It made me think that all boys do not know that they were made to be kind, generous and unselfishly helpful, while some do. Let me repeat to you a bit of advice which a good man, who has done much for the elevation of the young, gives especially to boys:

"If there is a poor boy in the school who has a club-foot don't let him know you ever noticed it. If there is a boy with ragged clothes, don't talk about rags when he is within hearing. If there is a lame boy, give him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to learn his lesson."

Is not that the way your Heavenly Father expects you to behave? An unfeeling heart, I am sure, grieves him. "Be ye kind one to another, even as God for Christ's sake hath forgiven you.

### HELP ONE ANOTHER.

A poor, lame boy was walking along one of the muddy and filthy streets of the city, trying to find a suitable place to cross. The heavy rains had fallen and the streets were very deep with mud and water.

While waiting, another lad saw him and cried out, "Stop! Stop! I'll carry you over!" In a moment, he gently took the little cripple in his arms and carried him over to the other side of the street. In doing it he got wet and muddy: but he did not mind that, for he felt amply repaid by the inward reward which his heart gave him. The lame boy smiled gratefully and thanked him kindly. How many tempted ones there are in your path you can carry over to the solid ground of total abstinence, if you but extend the fraternal hand of sympathy and love, helping them over the difficult highways of temptation to the ways of pleasantness and path of peace! He that "giveth a cup of cold water only" shall in no wise lose his reward.

None e'er shall lack a service,
Who only seek His will;
And He doth teach His children
To suffer and be still.
—*Anna Shipton.*



## FAMILY CIRCLE.

### TWO VERY DIFFERENT YOUNG MEN.

"What a marked difference there is in young men," remarked a suburban matron the other day. I have two nephews who alternately 'run out' from the city to see me, generally staying all night. It almost gives me the shivers to allot that spare room to one of them, he is so exceedingly careless. It looks the next day as if Bedlam had been loose. Everything is out of place. The towel-rack is overturned, the pillow shams are crushed, the washbowl is full of water, the windows are thrown open to the incursive flies, and everything generally is at sixes and sevens. But there's the other nephew—bless my soul it's a pleasure to have him come! Why, you'd think the daintiest lady had slept in the room. He removes the shams and spread, washes the soap before he returns it to the soap dish, puts the towel squarely on the rack, and the comb in the brush, refixes the tidy on the bureau, and bows the shutters before he comes down, and all that. Why, I've got nothing to do scarcely but remake the bed, and no one would hardly know he slept in it. I cannot see why there should be such a marked difference between the young men when they are so much alike in every other respect. It's more likely born in them than bred in them."

### THE MOTHER'S GIFT.

The following lines were written in a Bible by a mother, her gift to her Son. A business man in Waterford, Ireland, in middle life, on going home from hearing Mr. Moody, being awakened by the truth, went to his trunk and found the Bible his mother had given him eighteen years before, when he parted from her in New York. Led into skepticism while in America, he had lived a godless life, and the Bible had been unopened by him during all that time. The sabbath evening, as, alone in his room, he opened the book, the memory of his mother, who had departed to be with Christ, was brought vividly before him. He remembered her parting kiss, her sobs and tears, and the earnest prayer that he would meet her in heaven, when, from the open Bible there fell into his hands a printed slip, and he commenced reading the lines; it seemed as though his mother were speaking to him, and every word went like a dagger to his heart, God's Spirit using and blessing the appeal. Wiping the tears at every line, and filled with anguish at the thought of the suffering he had caused that dear mother, and his treatment of God, it was a long time before he finished the reading; when he did finish he was on his knees, a repentant sinner, asking God for mercy. Then and there God met him, and he received Christ and found peace. He is now a humble, earnest disciple, a witness of the faith he once destroyed.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss,
Sleeps in her narrow home;
Remember t'was a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son
And from the gifts of God above
She chose a goodly one;
She chose for her beloved boy,
The guide to life, and light, and joy.

And bade him keep the gift, that when
The parting hour should come,
They might have hope to meet again
In her eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride,
Laugh that fond gift to scorn,
And bid him cast that gift aside,
That he from youth had borne,
She bade him pause, and ask his breast,
If he or she had loved him best?

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one,
Must to the other cling.
Remember, 'tis no idle toy:
A Mother's gift.—Remember, boy!
—*Selected by Priscilla Leatherman.*

MY BOY DRUNK.—"Drunk!—my boy drunk!" and tears started from the mother's eyes, and she bent her head in unutterable sorrow. In that moment the visions of a useful and honorable career were destroyed; and one of worthlessness, if not absolute dishonor, presented itself. Well did she know that intemperance walks hand in hand with poverty, shame and death; and her mother's heart was pierced as with a sharp pointed steel. Ah, young man! if the holy feeling of love for her who bore you is not dead within you, shun that which gives her pain; adhere to that which gives her joy. If she is with you on earth, she does not, cannot, desire to see her son a drunkard; if she is with her Father in heaven, shun the course of life which shuts the gates of heaven against you, and debars you from her society forever. The drunkard can never inherit the kingdom of God."

Many a child goes astray simply because home lacks sunshine. A child needs smiles as much as the flowers need sunshine. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour and words are harsh, and fault-finding is ever in the ascendent, they will spend as many hours as possible elsewhere.

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PHILADELPHIA, DECEMBER, 1888.


### CHRISTMAS.

*The expected guest.*—JOHN 11: 56.

The question was asked by the Jews from an unworthy motive and with a wicked purpose. Our spirit and purpose, as Christians, must be different, as we inquire if Christ will be at our coming Christmas festival. What think ye? Will He come? Yes. He will surely be present at all our festivities. 1. He may and will be there as a *judicial inspector*. He is everywhere beholding the evil and the good. No doors or bars can keep Him out. 2. He may come as an *invited loving friend*. He wants to come as such. He attended a number of festivities while He lived among men, and before His departure to heaven, invited His disciples to a meal on the shores of Galilee. He has promised to abide with those who love and keep His words. He is waiting for and expecting your invitation. Listen to Him: "Behold, I stand at the door and knock." He is indeed anxious to be invited to make your festivities worthy of the name, and to bestow on you an everlasting blessing. 3. Without Christ your feast will be unworthy of you as an intellectual, spiritual, immortal being. Better have Christ and a feast of herbs than a "stalled ox" without Him. His presence would glorify your festivities, hallow your joyous scenes, bind friends more closely in the holiest bonds, immortalize your friendships and give you a foretaste of the heavenly banquet.

*True Christmas festivity.*—LUKE 14: 12–14.

"When thou makest a dinner or a supper, call not thy friends." The season of festivity is here. Festivals are the offspring of the social heart and are sanctioned by Christianity. But they may be, and often are, abused. Christ teaches what true festivity is. 1. It should be *unselfish*. The invitation should not be extended to those only from whom we expect a similar return. This would make the feast an hypocrisy, a disappointment, and an offense to Christ. 2. It should be *merciful*. The invitation should be extended to those who are generally neglected, who have the greatest claim upon our hospitality, and who will most honor the feast—God's poor. 3. Festivities of such a character will be rewarded—with the blessing of the poor now, and the commendation of the great Judge hereafter.

### OUR NEW MISSION HOUSE.

As it has previously been stated both in our English and German church papers, we are obliged to build a new mission house at Cantonment, Indian Territory, if our mission work there is to be continued. Preliminary steps have already been taken towards erecting a building during the coming summer. The site has been selected and our workers there are instructed to commence preparing the necessary material, as stones, timber, etc. But there is one material point which has to be attended to ere the building can be begun, and this is to see that the necessary funds are secured to defray the expenses. It is not the intention of our mission board to make any debts, and it is therefore the utmost desire of the members of the board that a sufficient sum may be subscribed so that work at the new building can be commenced early next spring. The building, though modest in its construction, will cost at least from $5000 to $6000. Subscription lists have been printed and are about being distributed, and we trust that the members of the different churches will respond liberally to this call of our mission board and enable the same to proceed in this necessary work of our Master. S.

### IN MEMORIUM.

It is with deep regret that we write the obituary notice for these columns of one of the oldest and the most influential ministers of our Eastern Conference, Bishop Moses H. Gottschall, who, like the blowing out of a candle, quietly breathed his Spirit into the hands of Him who gave it birth.

Brother Gottschall was born near Schwenksville, Montgomery county, Pa., in the house where he lived all his lifetime, on March 25, 1815. He was the sixth son of William and Magdelane Gottschall, of a family of 13 children. While still young in years, with the faculty of piety and reverence highly developed, he became a member of the Mennonite Church at Skippack. He was twice married. His first wife was Hannah Clemens, to whom he was married Feb. 6, 1840. This union was blessed with eight children, of whom four are still living; the oldest son, Moses, being the Junior deacon of the congregation of which his father has been the pastor for nearly half a century. His first wife having died, he married Mary Shelly, July 18, 1857, who survives him. This marriage was blessed with two children, one of which only survives, the Rev. William S. Gottschall, upon whose shoulders the priestly mantle of the father has fallen, and, who is now the only pastor of Gottschall's congregation and bishop of the district over which the father presided for two decades past.



Deceased was called to the Ministry of the Gospel after the order of the church, and was accordingly ordained, December 31, 1847. A year or two later he was ordained a bishop. During his ministry he was the regular minister of Gottschall's and Bertolet's congregations, besides constantly presiding over a number of congregations as bishop. In 1855 he was instrumental in organizing the church at Bowmansville, Pa., and in 1865 the First Mennonite Church, of Philadelphia, was organized with him as pastor and bishop. He retained his position as bishop for twenty years when the charge became an independent bishopric. His last sermon was delivered in the Deep Run Church, on Sunday, October 21, five days before his death, in connection with the administration of the Lord's Supper. It seems that that sermon was preached under the influence of the premonition that with that service his ministry should close. The sermon was based on Rom. 14: 8—14. From that service he went home, took his bed, from which he never rose. His illness covering a period of only five days, was, however a season of suffering beyond description. But he bore it all in patience and with Christian fortitude. Quietly resigned to the will of Him in whose service he spent his life. That same Savior, whose comforting influence he so often commended to others, was now his stay and support.

> As to the whelming flood he came,
> And all around his soul gave way,
> The Savior's promised help and name
> Was then to him his hope and stay.

After giving to those around him assured evidence of this faith, and abiding confidence in his Savior he fell peacefully asleep in Jesus, on Friday evening, October 26, 1888, at 11 o'clock. Aged 73 years, 7 months and 4 days.

Funeral services were held on the following Wednesday in the presence of a large concourse of people. The services at the house were conducted by N. B. Grubb, who was assisted by C. H. A. van der Smissen, A. M. Fretz, S. M. K. Huber and Jacob Meschter. Interment at Gottschall's church cemetery, where A. B. Shelly conducted the services and preached from Deuteronomy 34: 5, 7, 8. He was assisted by S. Ott, L. O. Shimmel, J. S. Moyer, J. H. Oberholtzer and O. P. Smith. Twenty-eight ministers attended the funeral, from which the pall bearers were selected, who, as devout men of old carried Stephen to the grave, bore the mortal remains of our departed brother to the tomb, where in solemn consecration it was committed with "earth to earth, dust to dust, and ashes to ashes."

Brother Gottschall was popular from the very first as a preacher; and being a fluent speaker, endowed with more than ordinary power of speech, could draw the people and hold their attention, as few ministers of our day are able to do. In his views he was liberal, but in his convictions unshaken. More than any other minister in his time was he called upon to officiate among all classes and upon all occasions, and always responded cheerfully. Fearless and undaunted would he hew the tree of truth, though the chips fell on all sides; regardless of friend or foe, he would declare the truth as it was in Jesus. His conduct of life was so even and regular, that enmity could not stand before him. The writer regrets very much that no record of his work is left behind, as it would teach many of the younger ministers of self-sacrificing service for the Master of which they are ignorant. He never received a salary for his service and for many years would even refuse a gift from a friend. While he would refuse a salary for himself, the tide of progress and religious activity swept him along, enabling him to leave with his people, to whose spiritual wants he had ministered so unceasingly with the spirit of unselfishness for nearly half a century, his conviction in word and deed, that the church that would prosper in our day and do its work for the Master must have an *educated* and a *paid* ministry. It seemed to be to him a special privilege, just before his departure, to offer a liberal subscription to the endowment fund of Bethel College, now in course of erection by our church. We rejoice over the noble and unselfish example.

[stream
"Down to the shore of death's dark flowing
There came a weary, trembling soul,
That—faint with mortal weakness—feared
To cross the cold, black waters;
And looked with dread upon their wild,
Discordant surging;
And,—looking,—lingered and held back,
With soft but anguished pleading:
When,—lo!—upon the angry tide there fell
A wonderous, holy calm;— [spread
And swift across the drear expanse there
A flood of golden light;—
And forth from out the light in pitying love
There swept [arms
The Savior's pierced hands and the Almighty
—And,—ere he knew it, he was
Safe in Heaven."

N. B. GRUBB.

# MISSION DEPARTMENT.

### THE SPEECHLESS TESTIFYING FOR CHRIST.

BY REV. W. H. BELDEN, BRIDGETON, N. J.

In a city sixty miles from Canton, China, Miss Whildin, of the Southern Baptist Mission, noticed once in meeting a few years ago a man evidently dumb, who was indicating by extraordinary attempts his delight at the Christian hymns. His incoherent mumblings as he attempted to sing from the printed page before him led to some inquiry. The man had the unusual faculty, to one dumb, of hearing; he could read and hear, but he could not speak. His home was in a village at some distance from the city, and his neighbors testified of him that since he had begun to learn our Savior's gospel his devotion to it had known no bounds. He had somehow obtained a copy of the scriptures in Chinese, and when he would encounter some of his neighbors quarreling, he would open his Testament to some pertinent word of admonition and hold it out for the wicked ones to read and profit by. He had never been known to utter more than a single word, or rather sound like a word, such was the nature of his malady. But the villagers said that his zeal seemed to lead him even into supernatural utterance, for he would rush upon his neighbors, bringing their paper devotions to idols, and tearing the papers to pieces, would manage to speak these three words with significant gestures: "Pai go wai?" "Worship that one!"

In the course of time this poor man was proposed for baptism. The pastor and brethren hesitated, feeling that it was impossible to gain from his speechless mouth any adequate proof that he had the knowledge requisite for church membership, or that he was not acting with duplicity. He was brought before the church, however, and the minister asked him this question: "What is the ground of your belief that there is salvation for you in Jesus Christ?" The others looked at one another in dismay; this question seemed impossible of answer from a dumb man. But he, on hearing it, instantly arose and proceeded to answer by significant signs. First, he put his hands upon his breast with an expression of loathing, to indicate his own sense of sin; then he stepped forward and looked down as if beholding a deep and awful pit, from which again he shrank back with a look of terror; but presently drawing near again, he looked and seemed to see something just beyond; then he made the sign of the cross! Jesus was there! And now again he looked into the pit and smiled, as though he saw his own sins cast in there! At last he looked up and pointed to heaven with a smile of ecstasy. Jesus had died for his sins and was risen forever to make intercession for him!

Was not this speech? It brought vividly to the missionary's mind the words of Scripture (Isaiah 35: 6), "Then shall the lame man leap as a hart, and *the tongue of the dumb sing*, for in the wilderness shall waters break out and streams in the desert." "Behold! (Isa. 49: 12) these shall come from far, and lo! these from the north and from the west, and *these from the land of Sinim!*"

### MISSION NOTES.

Bolivia, which has a population of 2,000,000 is without a single Protestant missionary.

It is the belief of careful investigators that no less than 100,000 Jews have been converted to Christianity within the past eighty years.

Nine young Norwegian missionaries, who have had a medical as well as a theological training, are about to start for South Africa and Madagascar.

The total attendance at the McAll meetings in Paris is said to be about 43,000. The McAll Association in America has raised for this work during the past year nearly $39,000.

About $10,000,000 a year, it is estimated, is spent by the Church to evangelize the heathen, while in the United States alone $100,000,000 are spent every three months on popular amusements, and many times that sum every year on intoxicating drink.

In Salonica, Asia Minor, the city which in Paul's day was called Thessalonica, a church of ten members was formed last June by the missionaries of the Presbyterian Church (South). From this as a centre they go through Macedonia and Epirus on evangelistic tours.

A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio is not much less than a thousand. Yokohama has also enjoyed a rich blessing and reaped a glorious harvest. Many of the cities and towns of the Empire are now wonderfully stirred up.

Sir Charles Bernard, who has two sisters working as missionaries of the Church of Scotland in India, has recently stated some interesting facts about the Christian Karens of Burmah. He says they number about 200,000, that is, about one-third of the Karen people. There are from five to six hundred congregations practically, if not entirely, self-supporting.



# THE SABBATH SCHOOL.

We had, through the past six months, excellent opportunities as pastors, teachers and scholars to study an interesting portion of the Old Testament. We learned concerning God's chosen people, how he led them, what difficulties they had to encounter, what sins to resist and what enemies to conquer; and how God through the instrumentality of faithful leaders brought them through these. May we all have learned, not only the historical facts of these lessons, but especially spiritual lessons, that we may have become wiser unto salvation. That we may more devotedly follow our great guide—Jesus, and labor for his cause and kingdom, standing for the right and resisting the evil. With this month the lessons from the Old Testament are discontinued, and for the next six months we again have lessons from the life of our Savior, out of the gospel according to St. Mark.

### CHRISTMAS GIVING.

As Christmas is again drawing nigh, and preparations are being made by Sunday-schools and churches to celebrate this to the Church dearest of days, we here give a clipping from the *Sunday-school World*, which may be of help in making such preparations. We believe the plan a very good one, and would be pleased to see it introduced. The gift of Christ to us can, we think, be as well impressed upon the minds of children, and they be made to feel its blessings equally as well and perhaps better, by having them give presents for the enjoyment of others, as to give them for their enjoyment:

"Giving to the children at Christmas festivals has been succeeded in some churches by the better plan of having the children give to others. In a suburban school near Philadelphia a little girl brought as her offering four eggs, and another brought three sweet potatoes. Members of the infant class brought a whole lamb. Flour, coal, brooms, clothing, and other useful articles were received for distribution among the needy poor. In another school, though the Christmas-boxes were given as usual, the children were asked to bring an offering for the foreign missionary board, and they responded generously. Thus the little people had brought to them the words of the Lord Jesus, 'It is more blessed to give than to receive.'"

Those who think they have only a very small talent, are often most tempted not to trade with it for their Lord.—*F. R. Havergal.*

### MEMORIZING THE SCRIPTURE LESSON.

In the primitive Sunday-schools of the last century the instruction was partly catechetical, but consisted mainly in reading the scriptures and committing portions of it to memory. To-day the instruction consists of explanations aiming to make the pupil understand the meaning of a selected passage of scripture. The lesson helps furnished to this end for the teacher are exceedingly valuable. They focalize the learning of the past and present upon the lesson, making it luminous with the light of many minds. That they thus do great service to both teacher and pupil no intelligent man will dispute.

The proper method of using these helps is to make sure first of all that the scholar thoroughly learns the lesson itself. The lesson contains the words of God; the helps are the words of men. The latter have no great value apart from the former, and must, from the nature of the case, fall from memory if the words explained be not remembered. If the thing explained be not in the mind, how can the explanation be other than the dim, floating shadow of some fading image.

If, therefore, the lesson be not memorized, the teaching is little else than wasted labor; but if that be lodged among the treasures of the memory, the mind is enriched. God's thoughts are in it. These divine words are written on the soul, through which the Holy Spirit speaks to the heart. These creative words, by which the understanding is illuminated, the conscience quickened, the affections won, the will subdued and faith gotten, are written indelibly on the soul, which is thereby placed in such relation to the knowledge that saves as to vastly strengthen the probabilities of its salvation. Precious words! Precious opportunity to give more than gold to the immortal spirits under the Sunday-school teacher's care! Let the Sunday-school teacher think on the intrinsic value of God's words and their relation to the character and destiny of his scholars, until his thoughts grow into convictions that the best thing he can do for them is to insist that the words he explains be "learned by heart." Then the explanations become real lesson helps.—*Daniel Wise, D. D.*

That teacher who wins a warm place for himself in the affections of his class secures "right of way" for his instructions to the consciences of its members. To win that place one must convince them that he cares about them, is in sympathy with their best interests. Among other innocent and judicious methods of doing this is the writing of letters to such of them as may happen to go from home for a time on long visits to relatives, on distant journeys, or perchance to a boarding-school for a term or two.

### THE TEACHER'S WORK.

Jesus taught not only in season, but out of season. Though sent to the lost sheep of the house of Israel, he must needs go through Samaria, because a poor strayed woman of that mongrel race stood lost and wistful there. Though he made it a habit to attend the synagogue and to expound the Law and the Prophets, he felt equally in his place at the well-side or on a journey. Though the woman came on a different errand, and though he himself was tired, and intent on reaching his destination, it was all the same to him as when Mary sat at his feet in the quiet evening hours at Bethany.

And the wholly Christ-like teacher will hardly content himself with those who come voluntarily to the school, and with a class ready-made to his hand. The little Samaritans of the highway and the byway, whom he meets in his daily walks, will be precious in his eyes, and he will not despair of them as recruits for Christ's army. A lady came into my school one day, and asked for something to do. I told her to go out and find something for herself. She reappeared next Lord's Day with three little girls who had never been to Sunday-school, and made the nucleus of an infant class which continued under her care for eighteen years, having comprised from first to last more than twenty-five hundred scholars, and numbering as many as two hundred and fifty-three at one time.

And the teacher sent of God will be the teacher all the week, having his scholars on his mind and heart, seeking them out in a familiar and unobtrusive way, and improving every accidental meeting. Nothing is so fatal to the vitality and power of teaching as an impression of perfunctoriness; and this is made even more by our intercourse in the intervals than during the hours of stated instruction. If during these intervals we give the pupil an impression that we have thrown aside our responsibility for him and our sense of the relation between us, he will come to regard us as a sort of teaching machine, and will himself subside into a machine pupil.

It was the way of Jesus to make each individual soul feel that it was personally addressed and appealed to. And hence Nicodemus had his portion in due season and the Samaritan woman hers, and Zaccheus his, and Mary and Peter and Judas all theirs. And the Christ-like teacher will give this separate impression to each of his scholars: "My teacher means me. This sin which he holds up to my horror is my sin: this salvation which he tells about is my salvation. I am sure he loves me, and is anxious about me; and it is time I looked after these things for myself."

Above all, the teacher from God comes to seek and to save, to "win" souls, as the Bible beautifully expresses it—a "fisher of man," as the Lord himself puts it. Let us emulate the alertness and consentration, the perseverance and the enthusiasm of yonder angler, as he leaps from stone to stone, or sits patient and still in the shadow of the rock, or as he skilfully chooses his most attractive flies, and plays them to and fro before his desired prize.—*De Zabriske.*

### A FRONTIER HEROINE.

In one of our Sunday-schools in this county a maiden lady has for most of the time in the past ten years been the superintendent, and frequently the only teacher in the school. Faithfully she has stood these years at her post of duty, regardless of the indifference of relatives, friends and neighbors.

The distance to the schoolhouse is one and a half miles, and she has generally walked to and from the school, and made the fires during the long, cold winters. When her aged father and mother were both invalids under her care at home, and she had all the work to do at the barn as well as in the house, she was accustomed to pin her lesson-paper to the wall, and study it as she went about her domestic duties, for she could not go to Sunday-school without preparation for her work. This routine she followed from month to month and year by year, until her father and mother, growing more feeble, removed to town, with their faithful daughter as constant nurse and mainstay.

But finally the father, then the mother, were called hence to their eternal rest: then the daughter last fall returned to live with her sister, near the old home, and resumed her work in the Sunday-school, where her faith and labor has lately been rewarded. The first fruits was the conversion of her nephew at their home, directly through her influence. This young man formerly played at all the dances in the settlement, but since has hung up the fiddle and the bow, and now, either ahead of or with this aunt, goes to make the fires and sing and teach in the Sunday-school. A series of meetings have recently been held there, the house filled every night and several have repented of sin and taken up their cross and follow Christ. Regular preaching is established, and a church organization will soon follow. This is the sort of work inaugurated by the American Sunday-school Union all over the West.—*Selected.*

The American Sunday-school Union planted 434 new sunday schools, and aided 943 old schools, from March 1 to Sept. 1, in the Northwest, reaching 5,622 teachers and 50,238 scholars. The missionaries are having many calls for revival meetings with these schools this fall and winter.



**INTERNATIONAL S. SCHOOL LESSONS.**
1888, Fourth Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 9. December 2nd.

ISRAEL UNDER JUDGES.—Judges 2: 11—23.

GOLDEN TEXT:—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb. 3: 2.

Joshua, the servant of the Lord, and ruler of the Israelites, died about 1426 B. C., twenty-five years after receiving his commission. Our lesson to-day gives a general description of the whole period of the Judges, about 330 years following Joshua's death, to the inauguration of Saul as king, 1095 B. C.

I. *Israel Forsake God*, v. 11—13. Our golden text has a warning. All should heed it. Had the children of Israel heeded the warning it would not have been necessary to record of them,—that they, "did evil in the sight of the Lord, and served Baalim." A strange contrast between this lesson and the last. The key to this may be found in the fact that "there arose another generation which knew not the Lord," v. 10. They forsook the Lord because they did not know Him nor his works. Having found the key, we are led to inquire, Why thus? We can plainly see, and confidently answer, that there was a neglect of family training and family religion. The Israelites had disobeyed God's command, in not entirely exterminating the Canaanites, whose custom, culture, pride, wealth and idolatry naturally had a fascination for them, and they fell in with them and worshipped their Gods. The God of their fathers, Jehovah, was unseen and unknown to them, and the true religion was only known to them in outward form, while in the religion of the Canaanites they had a visible tangible representation of God, with a splendid and sensual ceremonial. They departed from the living God.

II. *The Lord's Anger and Pity Towards Israel*, v. 14—19. Such defiant idolatry could not but arouse the just indignation of God. As he loved his people and desired that they might be pure, righteous and holy, it could not be otherwise when his commands are thus disobeyed, and his plans for their holiness and righteousness are thus trampled under foot. The anger of the Lord was not against them to wholly destroy them, but to punish them that they might again turn to him. In this punishment we notice three degrees: 1. He delivers them into the hands of the spoilers. They were robbed of their possessions, and God did not interfere. 2. He sold them into the hands of their enemies. 3. The hand of the Lord was everywhere against them. God, power and influence was on the enemies' side. But in all this punishment God showed pity to his chosen people. As in the punishment, so in his pity we notice three degrees: 1. God raises up deliverers for them. The object of the punishment was good, so the Lord made it possible that when the object was attained, pity could be shown. Judges were called to take supreme control of the people. 2. The Lord was with the Judges. Though they had supreme control of the people, they were under the guidance and blessings of God. 3. It repented the the Lord. He so pitied them, as to relent and change his purpose to punish them. But though the Lord showed pity, they still remained stubborn.

III. *The Consequences.* God was true to his covenant; but since the people transgressed it, He would no longer help them to drive out their enemies, but would leave them in the land as a means to prove the people.

Learn:

1. Where the parental duty to train the children in the nurture and admonition of the Lord is neglected, the children will grow up, "not knowing the Lord and doing evil in his sight."

2. Backsliders are very apt to become unprincipled and immoral. Ref., Ps. 81: 12.

A Scotch woman said, that most of those found backsliding had not gone very far forward.

3. As soon as anyone is willing to repent and return to God, he is ready to welcome and forgive.

Lesson 10. December 9th.

GIDEON'S ARMY.—Judges 7: 1—8.

GOLDEN TEXT:—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4: 6.

About two hundred years had now passed since the death of Joshua. Israel was under the judges. Their experience during this time was varied. They were prone to fall into idolatry whereupon God had repeatedly punished them. They had wars with the surrounding nations, and among themselves. Under Deborah and Barak the people had enjoyed peace and prosperity for forty years; but again falling into sin the Lord delivered them to be oppressed by the Midianites, at the same time calling Gideon, a brave and enthusiastic patriot and true lover of God, to be their judge and ruler. The name Jerubbaal was a nickname given Gideon on account of his valiant opposition to the worship of the idol Baal.

I. *Gideon's Host*, v. 1—3. Gideon had summoned an army of 32,000 men to fight against the Midianites. God saw a danger in this large army. He was going to give Israel a victory through Gideon, but he saw that with such an army the people would become still more haughty and would claim the victory, as in their own strength. Such a victory would be of very little benefit to them. They should learn that all their hope was in God, and in obeying him. For this end He would select the army upon this occasion. God applied two tests for this purpose: The army

was stationed at the foot of Mt. Gilboa; directly over against them lay, four times as strong numerically, the army of the Midianites. No wonder 22,000 trusting in their own strength are filled with fear. The first test was that all who were fearful and afraid should leave the army; this reduced the army to 10,000.

II. *The Lord's Host*, v. 4—8. The army was still too large to carry out God's object. The second test is applied. Those who would drink by lapping the water from their hands as a dog lappeth, should be placed together, while those who would bow down and drink likewise. The first group contained 300, the latter 9700 men. The 300 were selected to go against the enemy. But what quality did these 300 possess that were brought out, and were favorable with the Lord? They showed more eagerness for the battle than for their bodily wants, hence were strong and courageous. They would rather not indulge so much than break the ranks, and thus impede the progress of the army. God undoubtedly desired such a small number that the people might plainly see that the victory was from Him and not from themselves, and to remind them that the God who had done wonders for their fathers was unchanged, and able and willing to do great things for them. The small army with God was successful in their stratagem. Our golden text is beautifully illustrated in this incident. But these words apply, not only in the case of Gideon's army, but they, as well as the incident of this lesson, have an especial spiritual application to us. We have many enemies to overcome, Eph. 6: 11; I John, 2: 15, 16. Obedience and faith, which was the source of Gideon's power, is the true channel through which we as God's people have strength. In Eph. 6: 13—18, Paul describes the armor and qualities of the Christian soldier. As to individuals so is this also applicable to the Church. The first condition for real advancement, is for God's people to be in such a position that all honor will be given to God and not to human instrumentalities used. Christianity requires *men*. Men who have stood the tests. Men whom a word or frown cannot scare from Christ. Men not daunted by the sight of their enemies. One with God is a majority. "If thou canst not resolve to follow him through infamy, prisons, racks, gibbets, flames, depart to thine house, and save thy life to thy loss."—*Bishop Hall.*

Lesson 11. December 16th.

## DEATH OF SAMSON.—Judges 16: 21-31.

GOLDEN TEXT:—Great men are not always wise.—Job 32: 9.

Between the last lesson and this we again pass over about 126 years to about 1096 B. C. Samson judged Israel 20 years in Dan at the same time that Samuel was judge in other parts of Palestine. The chief trait in Samson's life was his great strength; this he used to deliver his nation from the power of the oppressor though not always in the wisest way. Though physically strong, he seemed to have been morally weak. Had he shown as much moral as he did bodily strength, he might have risen to great honor, and not ended his life as recorded in our lesson. He fell, and his fall should be a warning to all.

I. *Samson's Fall*, v. 21—25. First, from what he fell. His strength he had from the Lord, to do His will. Four times it is declared, "the Spirit of the Lord came upon him," in connection with his feats of strength (13: 25; 14: 6, 19; 15: 14). From this exalted position Samson fell. He departed from God, and then, "the Lord departed from him," v. 20. Let God depart from us, and we are ruined. Second, the cause of his fall. We find the cause in himself. He yielded to passion and disobeyed the holy law of God. Notwithstanding his strength, he was carried away by his passion. His descent was gradual, and almost imperceptible to himself; his power was gone before he was aware of it. Third, to what he fell. Instead of triumphing over the Philistines as he had previously done, they now triumph over him. He had through his strength so often taken revenge on them, now they, instead of putting him to death, put out his eyes, that they might revenge themselves on him. His fall rendered him entirely helpless, being bound with fetters of brass. In his weakness he was compelled to do the work of a horse,—turn a mill. Instead of having the Philistines as his sport he is now to be their sport. The Philistines praised their God v. 24. With what intensity of sorrow and shame must he have heard the name of the Lord dishonored through his misconduct.

II. *Samsom's Triumphant Death*, v. 26-31. Though he had fallen and had to bear the consequences of it in this life, we have reason to believe that the Spirit of the Lord again returned to him before his death. He repented and was forgiven. That he repented is implied in the declaration that his "hair began to grow again," v. 22. Another reason for believing that he repented is the effect of trial and sorrow upon one who is true at heart, especially as seen in the light of his last hours. The third evidence of his repentance is that he "called unto the Lord." The Lord heard him and gave him renewed strength, so that in his death he slew more than he did in his life. That the name of the Lord might be glorified he desired to give his life a sacrifice, v. 30. Learn:

1. Sinful feelings and thoughts harbored in our hearts become our masters. Ref., Rom. 6: 16.

2. Only when sin is removed can we be strong in the Lord. Eph. 6: 10.

3. Sorrow sometimes fits us to accomplish what we could not or *did* not accomplish in the pride of our strength. 2 Cor., 12: 9.

Lesson 12. December 23d.

## RUTH'S CHOICE.—Ruth 1: 16—22.

GOLDEN TEXT:—Thy people shall be my people, and thy God my God.—Ruth 1: 16.



Ruth was a Moabitess by birth, she appears in our lesson as the widow of an Israelite who with his father Elimelech, his mother Naomi, and another brother had, on account of a famine in the land of Israel, emigrated to the land of Moab, where the two sons were married. The father and two sons having died and the famine being over, Naomi sets out to return to her former home. The two daughters-in-law, Ruth and Orpah, declared out of love to her that they would accompany her. She however desired them to remain among their people, and she would go alone. Orpah was soon prevailed upon to remain. Ruth however refused to do so. Our lesson opens with her reply to Naomi's entreaty.

I. *Ruth's Choice*, v. 16—18,—"Entreat me not to leave thee," etc. Naomi had depicted before them her solitariness, poverty, and sorrow, which instead of giving Ruth an aversion to her, her people and her country, only attached her more firmly to Naomi. Ruth was willing to cast in her lot with her aged mother-in-law, though it should be a hard lot. But her choice included more than her temporal weal or woe; she had also chosen the God of Naomi to be her God. She had become a true believer in the true God, and would no longer live among her heathen friends. In Ruth we have a pattern of a resolute convert to Christ. Her passionate utterance is a perfect type of what every one who becomes a Christian, says to Christ and his Church. He chooses them for better or for worse, in prosperity and in affliction. Ruth made a wise choice. Like Mary she chose the good part. When Naomi saw that Ruth was steadfastly minded to go with her, she urged no longer. This was what Naomi wished to see. She had tested her affection and faith and found it true. So the two journeyed together to Naomi's former home, Bethlehem.

II. *The Welcome Home*, v. 19—22. The city was moved with surprise, curiosity and delight, so that they gathered around Naomi to question her, concerning her husband and sons. So sad did she feel that she desired no more to be called Naomi—sweet, but Mara—bitter. Though she felt much sorrow in her affliction and took it as a punishment from the Lord for their leaving their home, we do do not find that she murmured against the Lord. The rest of the Book of Ruth tells the story of her recompense for her self-denying love, and giving up all to religion and to God. Whether Naomi was right in considering her affliction as a punishment for her sin, I will not here consider, let that be as it may, this fact comes out plainly in the subsequent history of Ruth, that the Lord blessed her and gave her the honor of having among her descendants the great kings, David and Solomon, and above all Jesus the Christ.

Ruth may with right be imitated in her choice.

Let us choose God as our God, and his people as our people.

It is in general more profitable to reckon up our defects than to boast of our attainments.—*Carlyle.*

Lesson 13. December 30th.

## REVIEW—CANAAN AND ITS PEOPLE.

GOLDEN TEXT.—And there remaineth yet very much land to be possessed.—Josh. 13: 1.

I. *Time.*—The time covered by these lessons is about 357 years, from 1451 to 1094 B. C., and is divided into two periods: The period of conquest and the period of the judges.

II. *Territory.*—The land of Palestine on both sides of Jordan. Nine and a half tribes west of Jordan and two and a half east of Jordan.

III. *Persons.*—Joshua, the captain of the Lord's host, Achan, Caleb, Gideon, Samson, Naomi, Ruth.

IV. *Outline for Application.*—1. Canaan reached; 2. Canaan conquered: 3. Canaan as a home.

Though Heaven is frequently taken as the antitype of Canaan—the Promised Land, I think we can with propriety use Canaan as a type of the Christian's life here on earth.

The Jordan of conversion must first be crossed in entering upon the new life in Christ. To this we must have the help of a Joshua—Jesus. The Jordan being crossed we will not fail to set up our memorials—the outward ordinances, as an evidence of our connection with God, as an object to remember and teach to our children the great love of God, and that "all the people" may know that we love the Lord our God. Lessons 1, 2, 3.

But the Christian life has also conflicts, there are enemies to be overcome. We are called to fight "the good fight of faith," and we shall conquer as Israel conquered Jericho, while sin will bring defeat as it did at Ai. Not only will we, through faith, conquer the enemies but have also an assurance of an inheritance after the conflict, as Caleb received. Our faithfulness to God will also prompt us to be faithful to one another and in brotherly love help one another in the good cause.—Lessons 4, 5, 6, 7.

As in the history of the Israelites so in our Christian walk it at times becomes a pleasant duty to renew our covenant and utter a decision for God. Sin not entirely eradicated will be a continual source of danger to God's people, and cause many to backslide, forsake the true God, and draw upon themselves his just anger and punishment. The army of professors may be large, but only the tried and true who go in the might and power of God's Spirit are the soldiers of the Lord. Their strength is in the Lord and they will conquer. Sin will weaken, but repentance and faith will renew strength. The religion of Christ should be applied to our daily life: The true God must be our God; God's people our people, the Canaan below (Christ's Church) our home, and we have the promise that this state shall be continued in a more perfect and complete form in the Canaan above (Heaven), our eternal home. Lessons 8, 9, 10, 11, 12.

We cannot consecrate ourselves to God by measure, any more than a man can give his daughter in marriage to another by the same.—*Dr. J. Hudson Taylor.*

CORRECTION.—In the article on the Keyser reunion, in the the last issue, near the conclusion of the article, a typographical error made the writer say: "One special trait of character, that of *pity*." It should read: "One special trait of character, that of *piety*."

### NEW YEAR.

*Thou art the same, and thy years shall not fail.*—HEB. 1: 12.

Are we growing weary of the old year? We know for a certainty the old year is growing weary of us, and very soon we have to bid adieu to it. Not unfrequently we weary of our very pleasures and find ourselves yearning to tread some new and unbeaten track. Even at this season of the year when so many are so happy in the prospect of their annual fireside union, it is possible that their happiness is derived from the mere fact that they are about to enter upon a *new* year. This is natural and no one can think hard of it. The present month is one of special retrospect. We may, with advantage, look back and think over our failures and successes; and then we may look forward and take comfort in the thought, that all our future years are under the control and government of Christ. His government is absolute and eternal. He controls all things for the good of his children. No event can happen, no emergency can arise, to which he is not equal. We may also take courage in the thought, that the future may be better to us than we expect. Often what we dread never happens; what we hope we never realize. Our comfort and our safety lies in a calm and holy trust in him who is Lord of the future, and man's unchangeable, almighty, and everlasting friend. All things here are changing, and time is hurrying us on to—we know not what. But Jesus, even our Jesus, is the same, yesterday, to-day, and forever.

### TIME BEARS US ON.

Time is winging us away,
To our eternal home;
Life is but a winter's day,—
A journey to the tomb.
Youth and vigor soon will flee,
Blooming beauty lose its charms:
All that's mortal soon shall be
Enclosed in death's cold arms.

Time is winging us away
To our eternal home;
Life is but a winter's day,—
A journey to the tomb.
But the Christian shall enjoy
Health and beauty soon above;
Far beyond the world's alloy,
Secure in Jesus' love.

### MARRIAGES.

LANTZ—YOUNG.—In Philadelphia, on October 23, 1888, at the residence of the bride's parents, by N. B. Grubb, John J. Lantz to Miss Katie Young, both of Philadelphia.

### DEATHS.

WISMER.—In Philadelphia, on October 18, 1888, of typhoid fever, Frank Wismer, aged 40 years, 2 months and 7 days. Funeral services on evening of 21st by N. B. Grubb. Interment the following day at Deep Run, where A. M. Fretz officiated, assisted by S. Godshall.

GOTTSCHALL.—In Schwenksville, Pa., on October 26, 1888, Rev. Moses Gottschall, aged 73 years, 7 months and 1 day. Funeral services October 31, at the house by N. B. Grubb and the church by A. B. Shelly. Interment in cemetery at Gottschall's church.

WILLIAMS.—Near Chestnut Hill, Philadelphia, Pa., on November 7, 1888, Sister Catharine E. Williams, relict of the late William Williams, aged 82 years. Funeral services by N. B. Grubb. Text, Psalm 116: 15. Interment at Ivy Hill cemetery.


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# THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

### "YE ARE MY WITNESSES."

Tell me, pilgrim, faint and weary,
Traveling o'er this pathway dim,
Are you shedding light around you,
Are you witnessing for Him?

Do you try to tell the story
Of the precious Saviour's love?
Are you hungering and thirsting
Evermore your love to prove?

Are you seeking out the lost ones
Whom the Master died to win?
Are you showing them the fountain
That can wash away their sin?

Are you looking by the wayside
For the weary ones who fall?
Do you take them to the Saviour,
Who has promised rest for all?

Do you love to read the Bible,—
Is it precious to your soul?
Are its treasures growing richer
As you travel toward the goal?

Do you love to talk of Jesus
More than all the world beside?
Does it bring a holy comfort
With his people to abide?

Have you made a consecration
Of your time and earthly store?
If your all is on the altar,
Then the Master asks no more.

Thus, O pilgrim, should we journey,
Showing forth the Master's praise,
With our lamps all trimmed and burning,
That the world may catch their rays.

### MUSIC IN THE CHURCH.

BY JOSEPH S. TAYLOR.

Is it not time to make a plea for church music? Have we not heard enough proper criticism, as well as cant and nonsense against "paid choirs" and "godless music"? Do we properly appreciate the power of music over the soul? Are we getting all the edification out of music in the church that is possible? If not, why not? Does the average preacher of the Gospel know that one of the most powerful auxiliaries to his ministry is good music? Has he ever considered that poor music makes sleepy listeners? Has he found out that good music makes wide-awake, happy, cheerful, enthusiastic listeners? If he has learned all these things and isn't ready to give a hundred dollars of his salary toward a new organ and a competent organist rather than drag along in the old drowsy way, he is not constituted like the writer of this appeal.

There is no other country under the sun where there are found as many musical instruments in the families as are possessed by the common people of America. Thousands, perhaps millions, of pianos and organs are scattered among our people; and in the section of the country where I am now writing (Chester Co., Penn.,) there is scarcely a farm house or a working man's home where a musical instrument is not found. In all the schools singing is had, and in towns and the larger cities this is accompanied by an accomplished performer on the piano. Thus the young people not only develop a love of music, but they acquire a discriminating taste and adopt a high standard of excellence. When they go from the delightful school room into the dull church, with its hoarse and screeching organ tortured by a bungling performer, nothing but a miracle can save them from disgust. Such a frame of mind is a great barrier to the success of the preaching. It is a misfortune to the pulpit and the pew.

The love of music is upon the whole, an evidence of refinement and civilization as well as of happiness. Misery does not express itself in song, nor savagery. One of the points in which the saloon is getting the better of the church is in the recognition and perversion of this music-loving characteristic of our people. What trap is set to ensnare the feet of the young man in the rum-shops? Music. Beautiful music, which may be the hand-maid of virtue, is used as a bait to compass the destruction of innocence. You speak of the angelic choirs in heaven, and on earth you allow the devil to monopolize the best music. Music has no business in the saloon. When a man is on the grade to hell, he ought to have his senses; he ought not to be beguiled by these delicious strains of music. But music *has* business in the church, and important business. I want the church to rival the saloon in attractiveness I

do not want young people to grow up with the idea than sin is all pleasure and religion is all gloom. Let us have better music in the church, in the prayer meeting, in the Sunday-school, and we will have more revivals; fewer people in the saloons and more in the churches.

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You see, I am not contending for a new principle. Music in the church is as old as the church itself. What I ask is that the church, having recognized music as an auxiliary in the worship of God, shall derive more power and edification from this source than she is now getting. I insist on this because music is not only a natural, ordained, and prolific source of religious inspiration, but a neglected element of church worship, whose improvement is urgently demanded for the reasons already stated. That musical reform is possible even to the humblest and poorest of churches will appear evident upon slight consideration.

In the first place, musical instruments were never so cheap as now. You can buy good organs from fifty dollars up. I know churches with towers that cost thousands of dollars and carpets that cost thousands more, that claim to be too poor to buy an organ. Now, what is a church for? To worship God of course. Will any one explain to me in what particular way a church tower helps the soul to worship God?

We all agree that music does assist the soul in its heavenly aspirations. What then is the decision of common sense whenever choice must be made between a church tower or a church organ? The organ, of course. Yet I see ten towers for every decent church organ. Brethren, this is wrong. Essentials first. Utility, then ornament; worship, then display; music, then towers.

Now, I have not a word to say against church towers, or fine church edifices. I believe in them to a limited extent. I believe it is one way to honor God, if that is the controlling motive. But my theory is that when congregations are too poor to have a fine edifice and good music both, they ought to worship on a barn floor and make the music swell among the rafters until they have money enough to worship God with *psalms* in a house dedicated to that use. I would rather kneel upon the bare floor of the plainest church and have my soul lifted up on the wings of music, than sit upon the finest velvet cushions and listen to the forlorn and sickly screeching of an old organ until I was too stupid and sleepy to get any benefit from the preaching of the minister.

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Well, suppose we all grant this. Next comes the question of *ways and means*. How is it possible for every church to have good music? Granted that music is impossible without musicians, how are you going to have oratorios and anthems performed in a little country church where not a single member reads music? I have not said a word about anthems and oratorios; and the music in some of the city churches where everybody understands music, is as poor as the poorest country churches. My notion of good church music is not confined (if indeed it concerns itself with it), to the singing of classical music. The simplest choral may be made effective, and the grandest oratorio may become a burden.

The first requisite is a leader. I want the congregation to sing. If music is worship, I do not believe it is a good thing to have it done by proxy behind a curtain and brass railing. I never saw a body of musicians that could sing well without a leader; and I never saw a congregation that could not sing with a good leader. A competent leader will take a company of ordinary individuals, not one of whom can read music and not half of whom can carry a tune by themselves, and he will drill them, and with their voices manipulated by his skill, he will thrill you. Such a leader can get music out of any congregation.

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Suppose we grant this, too; how about the leader? The argument admits that this is the *sine qua non*. Few congregations have such a leader. What are they to do? I say, import him. They cannot have churches without preachers. How do they get these? They ask for them and pay them. But you are opposed to *paid music*. Are you? You have no scruples about paying a man to lead part of the worship—the preaching, but you think it is wrong to pay a man to lead another branch of the same service—the music. It seems to me inconsistent.

Perhaps you say you can't afford to pay a leader. How much money have you invested in your church steeple? How much do you pay the poor fellow who now plays you to sleep? Can't you save enough somewhere to hire a competent man? If not, look around. Perhaps you have a member that could do better than the one now employed. I have known instances where this was the case; where some incompetent brother was allowed to bungle on because some one who really could play was too modest and too well-bred to offer his services without being asked.

Is the leader to be a person or a choir? A paid choir or a voluntary choir? A quartet or a chorus? None of these are essential. The primary consideration is that it shall be a *leader;* the congregation is to do the singing. I believe it is a rule that the better the choir is, and the more it is paid for its services, the less singing is done by the congregation; or in other words, *the less worship there is in the music*. But this is not the case with the organist. The better the organist, the better the singing, whether it be done by the choir or by the congregation. Therefore, see first to your organist, and pay him liberally. I believe the best music I have ever heard in any church was in Mr. Talmage's, where they have no choir at all. But they have an organ that shakes the very foundations, and an organist that knows how to play. They also have a cornet to carry the air. They always sing familiar hymns, and books containing the words are in every seat. And oh! such singing? Half the success of that church is in its music. Everybody sings. The most worldly and godless persons sing themselves into a spirit of worship, and when the prayer is made and the sermon begins, every one is in a receptive mood. I never saw a crowded church in New York where the music was poor.—*From Raleigh (N. C.) Christian Advocate.*



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*For the Mennonite.*

## HEAVEN.

BY A. W. STAUFFER.

In the Bible we read that Heaven is a most happy and delightful place; for it is written "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The streets are laid of gold, and the gates are of pearls; it is like a beautiful city, the New Jerusalem.

This world in which we live is beautiful; and if it pleases God to give such a world to us, fallen, sinful and depraved creatures, how much more beautiful must heaven be, where He resides, and where His throne is. God is holy and pure and good, and inasmuch as He is Almighty, He made everything just as it pleased Him. Therefore heaven must be a delightful place. Oh, to be in the presence of God, our Creator! To behold His holy face. Happy, yea thrice blessed is he who is esteemed worthy to enter there!

Jesus Christ, the only beloved son, is there, sitting at His right hand, with a crown on his forehead and a sceptre in his hand.

"O, for a thousand tongues to sing
My great redeemer's praise,—
The glories of my God and King,
The triumphs of His grace!"

It must be delightful to behold his wounded hands, and feet and pierced side, from which flowed the blood which cleanseth us from all sin. The Holy Ghost, our comforter, is there, and angels who conduct the heavenly music are present, and angel-like saints join the chorus with harps. Even such who rebelled against God, the Father and Son, with a high hand and an outstretched arm upon earth, are permitted to see him, their gracious and merciful Father, throughout eternity. For them a marriage supper is prepared, and while partaking of it and enjoying that unspeakable and everlasting bliss, they are clad alike—"in garments of white."

There, there is no sorrow, no pain, no sickness, no weeping no evil spirit to tempt. On entering there God will wipe away all tears from their eyes.

Heaven is a perfect state of rest. Oh, how pleasing to know that nothing can there disturb our rest and peace. All, all are happy. All are gay in heaven. The gathered host there praises God, the father, day and night, casting their golden crown to the feet of their great Redeemer, who became man that he might "seek and save the lost."

No sin is to be found there, and glory be to God, sin cannot enter there. Sin destroyed the happiness of Eden, and would destroy the bliss of heaven if it could intrude. How delightful must be the society of the pure; we can not now realize what it must be to be without sin and condemnation. As sin can not enter heaven, death will not be known among its inhabitants, consequently the life in heaven must be *eternal* life. We in our vile and depraved condition, suffering the consequence of sin, must first be purified and glorified ere we can enter. With these poor, mortal, feeble and decaying bodies we could not enjoy heaven. Those in heaven are in the presence of the Most Holy God. Like God, they are immortal and eternal, made so by the grace of God through His Son. Heaven is a happy place.

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CHRISTIAN CANDOR.—In all the Scriptures a premium is set on frank openness. Deceit, treachery, and all the evils that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on earth He did nothing in secret. His life was open. He was infinitely above any trickery or fraud, and in no case spoke or acted as a deceiver. Some men seem to be born to artifice. It is their nature to do things by manipulation; and by practicing a kind of every day legerdemain, they seem to glory in their wizardly achievements. It is all wrong. Good ends are always more easily secured by straightforwardness and honesty than by any kind of tergiversation or other management! He who lives amid coils, and nets, and traps, will get caught in them some day, while he who scorns them will be able to trample all those of his enemies under his feet.

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A foreign missionary regards as orthodox the prayer of the little girl: "O Lord, bless the missionaries, and help them convert the heathen; and bless the heathenaries, and help them convert each other."

*For the Mennonite.*

### NEW YEAR THOUGHTS.

They shall call his name Emanuel which being interpreted is, God with us. Matt. 1: 23. If God be for us, who can be against us? Rom. 8: 31. Christ in you the hope of glory. Col. 1: 27. These passages of scripture are only for God's children. Emannel, God be with us. He will be with us all through the year that now lies before us; whether in joy or in sorrow; in sickness or in health; whether we be on the Mount of Transfiguration or sailing over the stormy sea of trial and persecution. In it all God will be with us, in Christ Jesus, an ever-present help in time of need. Though we may not realize His presence because of our unbelief, yet he is near to bless us. As the parent eagle is hovering near her young, ready with out stretched wings to shield them from harm, so the Lord has thrown underneath and around us the everlasting arms of His love and sympathy. If God be for us who can be against us? There are times, it is true, that we like Jacob of old cry out, surely all these things are against me. Do not err, God never makes any mistakes; He knows just why he permits all these trials and crosses. Has he not said: All these things work together for good? And can you doubt his word? He can say to the troubled sea, thus far shalt thou come, and here shall thy proud waves be staid. Can he then not arrange for you better than you can for yourself? Remember, dear soul, He is Almighty. Fear not little flock, it is your Father's good pleasure to give you the kingdom. It is a pleasure for him to give. Again, you have Christ in you, you in Christ. Who can separate such a bond? Nay in all these things we are more than conquerors through him that loved us. What a sweet thought to carry in our hearts, all through the year now before us, Christ in us, Oh! then, let us be very careful to make these temples of ours fit dwelling places for such a holy guest. Let us cherish the blessed presence, lest we loose fellowship with him and bring sorrow and darkness upon our own souls. "Christ in you the hope of glory." AMANDA SHELLY.

*For the Mennonite.*

### BIBLE READING—THE HOLY SPIRIT.

E. K. MOHR.

WHO? *A Person*, John 16: 13, 14, see the personal pronouns. The "itself" in Rom. 8: 16, 26 is changed in the revised version to "himself," as it should be. Never speak of the Holy Spirit as "it."

*A Divine Person*, Compare, Isa. 6: 8, 9 and Acts 28: 25, 26, also Acts 5: vs. 3 and 4.

WHEN? *In the Old Testament.* Given at times for special work, Judges 15: 14, 15; Ex. 31: 1—5.

*In the New Testament*—This is the Dispensation of the Holy Ghost. He holds the powers of darkness in check. He came into the world at Jesus' departure. John 7: 38, 39; John 16: 7. He comes to the individual believer at regeneration, Acts 2: 38.

*The End of His Reign*, II Thess. 2: 7, 8, see revised version—read also context.

WHERE? In the body of the believer, I Cor. 3: 16; I Cor. 6: 19. Not an occasional visitor, but an abiding guest. John 14: 16, 17, in *all* Christians, for he that hath not *this* Spirit of Christ is none of his, Rom. 8: 9.

WHAT? *To the World.* A convincing power, John 16: 8 (see margin.)

1. Through the Word, Heb. 4: 12; Jer. 23; 29.

2. Through Christian Living, Eph. 5: 13. Light discovers and reveals, but *ye are the light of the world*, Matt. 5: 14.

*To the Christian.*

1. *A Teacher*, John 16: 13, 14; I John 2: 27—and the only lesson he teaches is the lesson of Jesus.

2. *Comforter.* This word means more than consolation—he is our Advocate, our Helper, but he is a Comforter, Isa. 66: 13.

3. *Seal*, Eph. 1: 13. He is God's stamp upon us—it indicates ownership, genuineness, security.

4. *Earnest*, II Cor. 1: 21, 22; Eph. 1: 13, 14. The Holy Spirit is given the believer to bind the bargain, as part of the purchase money paid down.

5. *Witness*, Rom. 8: 16; I Cor. 2: 11—16. A witness testifies by speaking, by telling what he knows. So this Witness, "He shall not speak of Himself," John 16: 13, 14. "He shall testify of me," John 15: 26, just as, "ye shall bear witness," John 15: 27. A juror does not want to get his hands on the witness, or *feel* him, nor does he want to be *felt* of the witness; he only wants to *hear* his testimony. The Holy Spirit witnesses *in words outwardly spoken.* John 6: 63; I Cor. 2: 13; I Thess. 1: 5. While we must deal with the testimony as it is written, the Holy Spirit is present to make the Word quick and powerful, Heb. 4: 12. He that believeth on the Son of God *hath the witness in himself*, I John 5: 10. When the jury retire to their room, they do not take the witnesses with them; for they have the testimony now in themselves, I John 4: 16; 5: 13.

6. *Power*, I Cor. 2: 3, 4; II Tim. 1: 7. Study I Cor. ch. 12 to see how the power will be ours. Each one has his own place and his own work. "The manifestation of the Spirit is given to every man," and every manifestation of the Spirit of power must be in power. Christians pray much for power and the coming upon them of the Holy Ghost—why so powerless? During a visit to an Insane Asylum, a young man was pointed out who was a picture of health—clear complexion, blue eyes, powerful frame. The remark was made that such a man would be very difficult to manage if he become violent. "Oh," said the keeper, "he never becomes violent. His delusion is that he has *no* strength. I cannot get him to pick up a piece of paper; he is always asking for tonic medicines and complaining of weakness."

The Church is like that—divinely gifted with superhuman power but without faith to use it. There is no use in praying for power when we have all the power there is. We need humility and faith. Humility to be anything for Jesus, and faith to exercise the strength He has given.

*Quench not the Spirit*, I Thess. 5: 19, in others, by "pouring cold water" on their efforts.

*Neglect not the Gift that is in thee*, I Tim. 4: 14.

*Stir up the gift of God which is in thee*, II Tim. 1: 6; "blow the ashes off the coal." I Cor. 1: 24—31.

*Grand Rapids, Mich.*



### FROM THE FIELD.

Bro. J. B. Bear, writes under date of Dec. 8, from Fort Larned, Kansas, to the editor the following interesting letter: Here I am at an out-station waiting for an east-bound train, on the Santa Fe road. Since I last wrote, I often thought of informing you of my whereabouts, but was always so crowded with work, that one appointment followed hard after the other, so that I am kept under a constant strain. Besides there are constantly new calls coming in for help that can not be complied with.

If I am not mistaken, I wrote you last about the time I left Nebraska. Since then I have been out to the Colorada line, where we had a number of meetings in sod-houses. The attendance was with an increased interest. There are ten families of our denomination living there. They have a Union Sunday-school in which they are doing a very good work. Their Sunday-school is spoken of as being the most regularly attended in their county. Their little dug-outs and sod-houses are getting too small for their services. Some of the members spoke of building a church, others, probably the more prudent thought it best to purchase and repair a a vacated sod-house that was suitably located in their settlement. It was agreed to purchase the sod-house and get it in readiness for a church. I brought the matter before the church at Pulaski, Iowa. I received word a few days ago that the necessary money was immediately raised and forwarded to give our poor beginners out west a place of worship. Before I left we appointed a committee to have charge of their prayer meetings. I left the Union Pacific road and came down to the Denver branch of the Mo. Pacific R. R. Here I found another small settlement of our people, who have been calling for help for a few years. There are ten families of our denomination and as many more of other Evangelical scattered church members, who unite with them in their simple service. The people were really desirious to have the word preached to them. After several services there were some souls anxiously inquiring for the way of salvation. At the close of each service an opportunity was given for inquiring souls. We had two services each day. Before I left seven persons were baptized and received into the church on confession of faith in Christ.

I know, if our people in general had the interest of our home mission work at heart, as some of our people have it, God would revive this work wonderfully among our people, and many lost souls would be gathered into the kingdom of Heaven. Ye that love and serve the Lord, keep on praying and working with this end in view: "Our Father, ..... Thy kingdom come." I must now close with this chapter, as I must now get ready to meet appointments farther east.

I was landed in a frontier settlement last night, where I was to conduct services for scattered families. As I stepped out on the platform in the darkness of night, the conductor said in a sympathetic tone "With no friend to meet, and no friend to greet you, and, now, where are you going?" The station house was abandoned and many of the low and thinly scattered frontier houses too. However, it was not the first experience of the kind. I trusted Divine guidance, and knew "The Lord would provide." I struck out on the best traveled road and before long found a friend under whose roof I was sheltered for the night.

The country in this territory presents, in many ways, a dreary and pitiful aspect; crops have been almost an entire failure for three successive years. Many of the settlers have left the country, others have been farther east, and earned enough to tide them over the winter months. Many sections of this country have absolutely out-boomed themselves. Thousands are suffering from the disaster of the terrible reaction. If our people would only heed the injunction, that, "Godliness with contentment is great gain," then we would see less moral wrecks and spirtually despairing people.

Before I commit a sin it seems to me so shallow that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I can not escape without drowning.—*Fuller.*

### THE SEARCH.

"Canst thou by searching find out God?"—Job 11: 7.

"Search me, O God, and know my heart."—Psalm 139: 23.

If we would by searching find out God, we must ask him first to search and to find us. He knows us infinitely better than we know ourselves, and he knows whether we truly desire to find him. He who begins this Psalm (139) with the words "O God, thou hast searched me and known me," ends it with a prayer that God would still more search him and know him (verse 23). He wished to lay his heart open to God, well knowing that it was already before him, and that the darkness of wilful concealment as well as the light of candid confession were "both alike" to that All-seeing Eye (verse 12). Thus the Psalmist knew something of God; he recognized that before him with whom we have to do, all things are naked and open, for God had taught him this great truth in his deepest heart, and was ever teaching it more and more in answer to his prayer. When God has thus searched the heart, the man is no longer left in utter ignorance, standing aloof before an unknown God; he has had dealings which he can never forget, with his Maker, and having known God as the searcher, he cannot rest till the Holy Spirit of God reveals him also as the cleanser of the heart. To know God thus, we must know him in Jesus Christ, who came to reveal him to man. Enlightened by this glorious revelation, we know things which prophets and righteous men sought in vain to know, and are no longer forced to ask without hope of an answer, Can we find God? because now we can say God has found us.—*Sunday at Home.*

### MOTHERHOOD.

In all ages God has honored good motherhood. John Wesley had a good mother; St. Bernard had a good mother; Samuel Budgett, a good mother; Doddridge, a good mother; Walter Scott, a good mother; and Benjamin West, a good mother. Why did Titian, the Italian artist, when he sketched the Madonna, make it an Italian face? Why did Rubens, the German artist, in his Madonna make it a German face? Why did Joshua Reynolds, the English artist, in his Madonna, make it an English face? Why did Murillo, the Spanish artist, in his Madonna, make it a Spanish face? I never heard, but I think they took their own mother as the type of Mary, the mother of Christ. When you hear some one, in sermon, or oration, speak in the abstract of a good, faithful, honest mother, your eyes fill up with tears, while you say to yourself, that was my mother. The first word a child utters is apt to be "Mother," and the old man, in his dying dream, calls, "Mother! mother!" It matters not whether she was brought up in the surroundings of a city, and in affluent home, and was dressed appropriately with reference to the demands of modern life, or whether she wore the old-time cap, and great round spectacles, and apron of her own make, and knit your socks with her own needles, seated by the broad fireplace, with great backlog ablaze, on a winter night. It matters not how many wrinkles crossed and re-crossed her face, or how much her shoulders stooped with the burdens of a long life, if you painted a Madonna hers would be the face.

What a gentle hand she had when we were sick, and what a voice to soothe pain, and was there any one who could so fill up a room with peace, and purity, and light? And what a sad day that was when we came home and she could greet us not, for her lips were forever still. Come back mother and take your old place, and as ten, or twenty, or fifty years ago, come and open the old Bible you used to; read and kneel in the same place where you used to pray, and look upon us as of old. But no! That would not be fair to call you back. You had troubles enough, and aches enough, and bereavements enough while you were here. Tarry by the throne, mother, till we join you there, your prayers all answered, and in the eternal homestead of our God.—*Monthly Review.*

APPRECIATION OF MOTHER.—An old Virginia minister said lately: "Men of my profession see much of the tragic side of life. I have seen men die in battle, have seen children die, but no death ever seemed so pathetic to me as the death of an aged mother in my church. I knew her first as a young girl, beautiful, gay, full of joy and hope. She married and had four children. Her husband died and left her penniless. She sewed, she made drawings, she taught, she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college, and her girls to school. When all came home they gave themselves up to their own selfish pursuits. She lingered among them some three years, and then was stricken down with mortal illness brought on by overwork. The children gathered around her bedside. The oldest son took her in his arms. He said, 'You have been a good mother to us.' That was not much to say, was it? It was much to her, who had never heard anything like it. A flush came over her pallid face, and with husky voice she whispered, "My son, you never said so before!"



## FOR THE CHILDREN.

### THE CHILDREN'S HYMN.

From the sunny morning
To the starry night,
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year,
Every sound we utter
Meets our Father's ear.

Through our earthly journey
Wheresoe'er we go,
Every thought and feeling
Doth our Father know.

Let us, then, be careful,
That our looks shall be
Brave and kind, and cheerful,
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Let no thought within us,
Hidden or confessed,
Ever bring a sorrow
To our dear Lord's breast.

Help us, O our Father!
Hear our earnest plea;
Teach Thy little children
How to live for Thee?

### "GOD WILL TAKE CARE OF YOU."

A gentleman walking along one of the streets of Philadelphia was accosted by a boy who pleaded for a penny. The gentleman was at first inclined to send him away, but something in the boy's face forbade that, so he asked:

"What do you want to do with a penny?"

"Buy bread, sir," was promptly answered. "Have you had nothing to eat to-day?" "Nothing, sir." "Boy, are you telling me the truth?" asked the gentleman, looking him steadily in the face. "Indeed I am, sir." "Have you a father?" questioned the gentleman, now thoroughly interested in the boy. "No, sir; father is dead." "Where is your mother?" "She died last night. Come with me and I will show you where my mother is."

Taking the hand of the boy, the gentleman followed his guide down a narrow alley, and stopped before a miserable place which the boy called home. Pushing open a door, he pointed to his dead mother, and said: "There is my mother, sir." "Who was with your mother when she died?" asked the gentleman, deeply moved. "Nobody but me, sir." "Did your mother say anything before she died?" "Yes, sir; she said, 'God will take care of you, my son.'"

Sooner than his dying mother had dared to hope, God had honored her faith by sending to her son one whose heart was touched with tenderest pity for his condition. The gentleman was a Christian, to whom God had intrusted much of this world's goods, and the little orphan was kindly cared for by him.

God, in His Word, is called the Father of the fatherless. He has said that none of them that trust in Him shall be desolate, and it is safe to trust in His promises.

### THE REWARD OF PRESEVERANCE.

At one of the mills in the city of Boston, a boy was wanted, and a piece of paper was tacked on one of the posts, so that all the boys could see it as they passed by. The paper read:

"Boy wanted. Call at the office tomorrow morning."

At the time named there was a host of boys at the gate. All were admitted but the overseer was a little perplexed as to the best way of choosing one from so many, and he said: "Now, boys, when I only want one of you how can I choose from so many?"

After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with the stick a little distance from the tree should have the place.

The boys all tried hard, and, after three hard trials, each failed to hit the nail. The boys were told to come again the next morning, and this time the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy, looking up with tears in his eyes, said: "You see, sir, I have a mother, and we are very poor. I have no father, sir, and I thought I would like to get the place, and so help all I can; and after going home yesterday, I drove a nail into the barn and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place.

Many years have passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills he was the first to step forward with a gift of $500 to relieve the sufferers. His success came by perseverance.

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, (which is the first commandment with promise).—Eph. 6: 1, 2.

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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### A WORD TO THE YOUNG.

By far the greater portion of the readers of the MENNONITE are young people, the younger portion of our church members and others who are not yet church members. It is to these we would more particularly address these lines of admonition. You are occupying a blessed, I might almost say an enviable position. You are still young. You have not yet entered the cares of life which we older ones have to experience. You have not yet been drawn into the entanglements of sin like a great many older ones have been. Your lives are more free and easy and your prospects for the future are more undimmed than those of a great many others, older in years. But this your blessed youthful time is fast passing away. Soon the years of riper age will set in. Soon many of the blessed and happy privileges you now enjoy will be gone, and ere you think of it, the life of manhood and womanhood, with all its cares, its sorrows, its labors, and its many agreeable and disagreeable associations will have set in upon you. Now, what I would admonish you is, to be prepared for this when it comes. The whole of life is in one sense nothing but a school of preparation—youth for old age—time for eternity. Either one or the other, or both will come. And they will come to every one of you. Either you will live to experience the trials and afflictions of old age or you will be called to appear before the judgment seat of God to give an account of your life beneath. In either case you ought to be prepared—prepared to live, if God wills, and prepared to die, if He has so ordained. Contrary to what some of you may think, the preparation for both are materially the same. That which gives hope and comfort in dying also upholds us in the trials and cares of life and the sorrows and afflictions of old age. It is the trust and confidence in a loving Saviour and the consciousness of being his own and of standing in his service. A life of sin and vanity, selfishly seeking after the vain glories of the world will never lead to a happy old age nor to a hopeful and a happy death. Would you be prepared for either, my dear young readers, shun the sinful follies of the world, let not your young days be spent in seeking after the pleasures of this life, which are so apt to draw away the heart from God and make us careless in seeking after higher and better things, but give yourselves wholly to your Saviour, seeking after those joys and pleasures consequent upon a trusting faith in the merits of Jesus Christ our Lord. Furthermore let your lives be devoted to his service. Young as you are, you may do something for your Master whereby you can show your love toward Him and whereby you make yourselves useful to others. Let no opportunity pass by to assist in the work of the Lord, though humble the work may be, you are able to perform. If you can not speak words of instruction and admonition you can at least set a good example by discontinuing the follies of the world and leading earnest Christian lives.

But at the same time you should not neglect the needful preparation for a more extended usefulness in the future. You who are the younger members of the Christian church will in a few years be called upon to carry on the work of the church. It is from your ranks that the future ministers, Sunday-school superintendents, Sunday-school teachers, church officers, etc., will be called. By a careful and diligent preparation now, many of you may fill these different positions to the endless blessing of immortal souls. Therefore, whatever your worldly calling may be and whatever preparation it may require to fill that calling well, do not forget or neglect the necessary preparation for the work of the church. Endeavor to gather a store of biblical knowledge for your own good and in order to be able, if called upon, to make yourselves useful to others and to assist in the work of the Lord. And as these lines will undoubtedly reach some who are not yet members of the Christian Church, let me in love propose the question to their hearts, Why do you stand outside the fold? Why not give yourselves up to Jesus? Why not follow his admonitions? Why do you wait? Do you suppose there will be a time more propitious than the present? Do not be deceived. Yield yourselves unto the Lord while you are young and let your youthful lives, as well as your maturer years, be offered to His service, and the Lord will bless you and give you peace and pleasure and enjoyment which the world has never known and will never be permitted to experience.

S.



CONTRIBUTIONS FOR THE NEW MISSION HOUSE.—From a letter lately received from the West, we learn, that the work of gathering funds for the erection of a new Mission House at Cantonment is progressing. In one of our churches in Kansas, which contains a membership of but *one hundred*, upwards of *five hundred dollars* have been subscribed, a part of which has already been paid into the treasury, the remainder to be paid by next May. If other churches, both east and west, will act with a similar degree of promptness and liberality in the matter, our Mission Board will be enabled to proceed at once and erect the the much needed Mission House at Cantonment during the coming summer. Brethren, let us be up and doing! It is the work of the Master to which we are called. Let none stand back who are able to help, but more especially, let those who are blessed with riches and the abundance of worldly goods contribute liberally to this much needed undertaking.

### MINISTERIAL CONFERENCE.

Following is the programme for the next Ministerial Conference, of the Eastern District Conference, to be held in the Schwenksville Mennonite church, on Monday, January 14, 1889:

Exegesis.—I Cor. 3: 3. A. M. FRETZ.

Homiletics.—John 1: 17. J. S. MOYER.

Dogmatics.—Creation and Original State of Man. A. B. SHELLY.

The Preacher's Library.
C. H. A. van der Smissen.

Changing Preachers. N. B. GRUBB.

The exercises will begin promptly at 10 o'clock in the morning.

W. S. GOTTSHALL.

### AN INTERESTING LETTER.

The following letter was written by one of the Indian boys at Halstead to another, who recently left the school, and is at present in Indian Territory again. It is really interesting and shows that christian training will certainly elevate and make of savages true and noble men. The writer of the letter is only 14 years of age, and I am sure it would do credit to many of our 14 year old school boys. We append the letter, and pray that it may be the means of stimulating the readers to *pray* for and *give* to the mission work among the Red Men.

Halstead, Kan., Dec. 14, 1888.

Dear friend Walker Road Traveller:

I will write a letter to you. I guess you don't expect to receive a letter from me. But still I will try to tell you how we are getting along, since you left us. We are all well at present and all the white folks too, except I have to suffer from cold because I have to herd the cattle. The big boys don't herd now, but I guess when it gets too cold, then the big boys will have their share of herding. At the present time the big boys are plowing. Two of them for one day and another two for another day.

As Christmas is approaching, I have to write something about it. Especially every one of us has to learn a verse for Christmas, and we learn some songs too. It is just beginning to be bad weather now. One thing that is more important to tell you is, that we have a prayer-meeting every Wednesday evening. Every one of us will pray if he wants to. Next prayer meeting Mr. John Lichti will lead. Now as I have nothing more to say to-night I will stop.

But I guess you have more to tell me. Tell me all about Cantonment, and what you are doing now there. Also how you like to be there. Please tell me how are those boys; that is Peter Arrow and Edwin Glenn. What are they doing there? Are they working or doing nothing?

Remember me as your friend.

ADOLPH CURTIS.

## CHURCH NEWS.

### CHRISTMAS FESTIVALS.

EAST SWAMP.—A Christmas festival was held by the Sunday-school of the East Swamp church on Christmas afternoon which was enjoyed by a full house. The exercises consisted of singing of Christmas hymns and asking and answering of questions pertaining the birth of Christ. The programme was well rendered under the efficient direction of Supt. Anthony S. Shelly. Short and appropriate addresses were made by J. G. Weinberger, superintendent of the West Swamp Sunday-school, and Dr. N. C. Schaffer, principal of the Kutztown State Normal School. Gifts in the shape of candies and oranges were given to the children and they in turn brought in their offerings for the good of our Indian schools in Indian Territory.

WEST SWAMP.—A similar festival was held in the West Swamp church on Wednesday evening. The house was filled to overflowing. The church was tastefully decorated and the programme of exercises consisting of singing, responsive readings and recitations was successfully carried out under the efficient direction of Supt. J. G. Weinberger. Short addresses were then made by Anthony S. Shelly, superintendent of the East Swamp school, and the pastor A. B. Shelly. Candy and oranges were distributed among the children and a collection was lifted for the benefit of our Indian mission.

## MISSION DEPARTMENT.

*For the Mennonite.*

### FROM CANTONMENT.

Again I shall try to communicate to you, dear readers of THE MENNONITE, one and the other thing from our mission field. During the days from the 27th of October to the 2d of November we were delighted by the welcome visit of our dear brother, Rev. Christian Krehbiel, President of our Mission Board. He brought some of the Indian children from his school at Halstead, Kansas, back to their homes on this reservation. Also he wanted to take some new scholars with him to his home. He succeeded in getting five boys here at Cantonment. Three of them, yet under 13 years of age, have been in our school here for the last 4 and 5 years. Their names are: Ollie Sittingbrow, George Romero, Willie Balinti. George has a Mexican father. He was one of the brightest boys in our school. The two other boys are about 17 and 18 years old. They have been in other schools and in the latter time stayed in camp. A few letters from them inform us that they are much pleased with their new home and school at Bro. Krehbiel's. May God bless them. Two of the boys that have returned, Walker Road Traveler and Chase Harrington, work now for the mission. They are hired to help at the preparatory work of the new school building at Cantonment. To day we have begun to dig the well. Next week we hope to begin to haul rocks for the basement of the new building. A great deal of material work will have to be done on our mission station here at Cantonment this year. But it is a necessary work; the Lord wants us to do it, therefore we will look up to him for his grace and his blessings.

For the last few weeks two sisters who are working for our mission here, S. Destes and M. Kliewer, have been sick, but the Lord restores their health again. We praise him for it. We have this year only 50 scholars. These do not run off as some have done before; they stay in school gladly and so far have done so well that we have reasons to be pleased with them. Our field also has the Lord richly blessed. It has yielded to us 1200 bushels of corn and nearly 500 bushels of oats. A provision of potatoes and other vegetables for this winter has been kindly sent to us again by the churches in Kansas. The Lord be praised for all his benefits! J. J. KLIEWER.

*Nov.* 26, 1888.

### OUR GREAT DELAY.

The date of the year is a continual reproach to the Christian church. It is a standing advertisement of its delay in carrying the good news of salvation to a dying world, according to the Master's last command. There comes the following striking story from Mr. William Duncan, missionary to the Metlakahtla Indians. He says: "I was teaching the Indians to write letters, and as a matter of course, began with the name of the place at which the letter was supposed to be written. About that step there was nothing to call forth any remark from the Indians. Next came the name of the month. That elicited some smiles, but no question. When, however, I added 1860 for the year, then immediately the Indians inquired. What do those figures mean? Why was the year so named? For the moment I was stunned at the answer which the last question called for. Never before had I realized the startling meaning of those figures in connection with the gospel, and how severely they witnessed against the Christian church. The Indians at once seemed to sieze with awe the information I offered on the subject, and their looks too plainly indicated both reproach and astonishment that the message of God should have been withheld from them so long. I felt," adds Mr. Duncan, "both ashamed and humiliated for my race, and wondered now so many generations of Christians since the apostolic age could have dared, as they have done, so willfully and fatally to neglect, or at the best but trifle with, their Lord's commission."—*Baptist Magizine.*

### THE CHURCH AND THE LIQUOR TRAFFIC.

It is an encouraging sign of the times that nearly all the large bodies of Christians in their annual denominational gatherings speak out in no uncertain tones concerning the evils of the liquor traffic. The evangelical churches comprising one fifth of the population of the United States, are a tremendous power when united on any great question affecting the interests of the country. The Baptist Missionary Union recently convened at Washington, D. C., has entered its emphatic protest against the whole liquor business, including that of flooding the Congo Free State with the accursed stuff. Thank God for the growing sentiment and conscience of the church in this direction, and the result is sure to be a mighty upheaval and destruction of the confederated liquor interests now ruling the nation.

A Brahmin wrote to a missionary: "We are finding you out. You are not as good as your book. If your people were only as good as your book, you would conquer India for Christ in five years."



### EVERY BELIEVER A HERALD.

BY DR. PIERSON.

There is a sense in which every believer is a preacher, and every hearer a herald. The whole world is the audience, and not a soul is to be passed by; the whole church are the witnesses, and not a believer is to be tonguetied with a ruined race about him, God's grace within him and a voice wherewith to make himself heard! To all, of every age and nation, pardon is to be proclaimed with its simple conditions: repentance toward God and faith in the Lord Jesus Christ. By the words of our Lord the missionary office is laid upon the whole church till the whole world is evangelized. Not a man or woman or child can escape or evade this responsibility. Let this be really apprehended, and wherever God locates our sphere of service, we shall be found leading essentially the life of a missionary.

Out of 1,500,000,000 who crowd the earth to-day, 1,000,000,000 have not heard the good news. Generations are sinking into an abyss or hopeless ruin, one after another. Yet forevermore ring in our ears those words of responsibility and indirect rebuke: "*Go ye,*" etc. You and I are charged with this duty, only more imperative because neglected. We are to help tell the good news to every creature under heaven; if we can go, in person, here is the call of God, and the condition of a lost world calls if possible more loudly. He who cannot go to the heathen in person must go by proxy. But how shall they preach except they be sent! Send the Bible with a man behind it, a man to bear it, to add to its pure precepts, its glorious messages, the inspiration and magnetism of the *living voice!* If you must stay here at home, still go and preach! to your children, companions, neighbors, friends and by your prayers and purse, help others to preach to the millions over whose very soul hangs the funeral pall! And yet we stand still, while we have one minister for every 700 of our population, and China one for 2,000,000.

There is no reason, or even pretext, for the present apathy of the Church of Christ. We can gird the globe with a zone of light in twenty years if we have men and money, both of which the church is perfectly able to furnish to-day in abundance. The awful extent of the field need not discourage us. We can reach this thousand millions with the gospel and we can do it with surprising rapidity, if we have the will to do it in God's way. He has gone before us. He has flung the doors wide open, actually challenging the church to enter and take possession. He has wrought results within a half century that have constrained even unbelievers to say, "This is the finger of God." There is much said in in these days about the amazing progress of science and invention. Within a quarter of a century the most stupendous achievements of the human mind seem to have reached their climax. Think of the telegraph and telephone; the photometer and audiphone; the spectroscope and microscope; the wonders of optics and anæsthetics, of photograph and phonograph, of steam-printing and typewriting; and these are a part of man's ways in scientific research and ingenuity. But God always keeps pace with man. However rapid man's strides have been in letters and art, in discovery and invention, God has moved yet more rapidly in his providence and grace. The study of history shows that in the march of humanity God has always led. Even the van is always but the rear of vaster procession. Accordingly God has accomplished within half a century what we should have supposed it would require half a millennium to effect. Talk of "waiting upon God?" God has been long waiting for his people. He is a thousand leagues ahead of the foremost of his missionary hosts. Japan could fully occupy ten thousand missionaries to-day. China could fill the hands of ten times that number. Africa has only been explored; the first chain of stations is yet to stretch from Zanzibar to the Congo's mouth. What are we doing? O for a kindling of apostolic fires on the smouldering altars of the church! We have scarcely made a beginning and we talk as though the work were almost done. Ten millions of dollars is all the entire Church of God can raise to prosecute the missions of the world; while one city spends far more than that on a city hall, and two others on a suspension bridge, and there is buried in jewelry, gold and silverplate and useless ornamentation, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with bibles and crowd them with missionaries, build a church in every destitude hamlet and supply every living soul with the gospel within a score of years! Only let God's fire come down and take possession of our hearts and tongues, and the gospel would wing its way like the beams of the morning and illumine the world's darkness.

During the forty-eight years of the existence of the Foreign Board of the Presbyterian Church, four hundred and fifty-three missionaries, of all classes, have been engaged in the missions east and west of the Mississippi River. The Foreign Board has expended $520,000, the free gift of the churches, besides $520,000 entrusted to it by the Government for educational work.

A Chinese christian, being told that there are about twenty-three thousand clergymen in England, exclaimed "Then you can well spare one thousand for China.

# THE SABBATH SCHOOL.

## NOTES ON MARK.

The author of the Gospel from which we have our lessons for the ensuing six months was Mark, also called John Mark. He was the son of Mary, the sister of Barnabas. Mark was not an apostle, but, according to tradition, he wrote down the story of Jesus as he heard it often from the lips of Peter. It is generally believed that Mark wrote his Gospel under the guidance, if not by the dictation of Peter. Eusebius, speaking of the Christians at Rome, says, "It was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered with various entreaties to solicit Mark, the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrines thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus became the means of that history which is called "the Gospel according to Mark." That it was written for the use of Gentile converts seems clear from (1) the few allusions to Jewish customs and peculiarities, and the explanations accompanying such as are named; (2) the omission of quotations from the prophets; (3) and of partfculars more important to the Jews than to the Gentiles.

To make the work effective in the hearts of his pupils the Sunday-school teacher needs the Holy Spirit as much as the preacher does. He must teach the same doctrine, to similarly natured beings, for the same purpose, under the direction of the same Master. Paul planted, Apollos watered, but God gave the increase, is a lesson as old as the Christian Church, and the teacher can rest on these promises of divine love. Let us pray that we may during this year just begun have that power from on high to study, teach and preach the blessed Gospel of Christ.

## A TEACHER MAY HELP HIS CLASS TO LEARN THE NEXT LESSON.

BY EUGENE TAPPAN.

The class may be taught to look ahead of the current lesson by spending a few moments, at each session, upon the next lesson. See if some member cannot name the subject of that lesson. If the next lesson is a familiar passage, the class, by working together, may recall it substantially. Then let all turn to the text, and point out wherein their memory had failed them. Again, ask several of the class to read aloud, each in turn, a designated verse in the next lesson, and forthwith to state some points that require looking up.

The teacher, when occasion arises, may distribute to the class copies of a standard hymn founded on the next lesson, and ask the pupils to compare hymn and lesson at their leisure. Don't forget to call up the matter the following Sunday. Send a photograph or map relating to the next lesson to one of the class for description the next week. At another time, let each read a verse, and then forthwith speak out the thought in his own words. See that they use their own words, and arrange them in modern English style. As an exercise for the next Sunday, designate two members to re-write the whole lesson in the same way. You think of telling a good story next Sunday. Pass it beforehand to another, and let him tell it while you listen.

Divide up the lesson among the class sometimes, and ask each person to prepare for next Sunday five or six model questions that will be fair to put to the others. Observe the talents of each member of the class, and let their light shine (same rule for pupil as for teacher). Let the scholar who knows some language other than English bring in his Bible in that language, and tell how it helps one to read the lesson in it. Let the artist member of the class sometimes sketch on the class blackboard. As a spur to study, request the class to write down, during the week, texts of Scripture to illustrate the next lesson with their own statement how the illustration appears. As another exercise, let the scholars prepare a criticism of the character of some person named in the next lesson, or write out the similarity between that character and the character of some person in history or literature.

The teacher should take the class as it is, and where it is, and wisely introduce some simple matter concerning the next Sunday's lesson, but not too much at one time. He should know that he is merely at the head of a little company of persons, all of whom, including himself, are students of the Bible, and that each has (actually or potentially) a brighter talent in some direction than any of the others. The leader ought, in justice to the others (who may not be just to themselves), to rightly divide the word among them for the ensuing week of study, that all may share the next Sunday from the talent of each, and that no talent may be hid.—*S. S. Times.*

WHAT has the world to offer in place of Christ? Falsities in abundance—false doctrines, false hopes, fleeting friendships, and, to end all, "the blackness of darkness forever."



**INTERNATIONAL S. SCHOOL LESSONS.**
1889. First Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 1. January 6th.

## THE MISSION OF JOHN THE BAPTIST.—Mark 1 : 1—11.

GOLDEN TEXT :—The voice of one crying in the wilderness, Prepare ye the way of the Lord.—Mark 1 : 3.

Mark's object in writing his gospel, appears to have been to give a short account of the official life and ministry of Christ, hence he begins with his baptism, and as a necessary introduction to it, with the preaching of John the Baptist. As an introduction to this lesson it would be well for the teacher to recall to the minds of the scholars the leading facts in the birth and boyhood of Jesus as recorded by Matthew and Luke. The mission of the Baptist was to prepare the way for the Lord.

I. *For whom the way was to be prepared. For Jesus—the Saviour.* Jesus was a common name; and the term denotes a human being. *Christ—the Anointed*, the promised Messiah. To the Jewish people God had promised a king, a prophet, and a priest superior to the best they ever had. *The Son of God.*—Though born in the flesh he was not born of the "will of man but of the will of God," and therefore divine in nature. This Saviour came in due time, but before his official advent, the prophesied messenger must come to prepare his way. As Christ came into this world as its Saviour, so must he come into every individual heart, in order to effect the work he came for. As in the general advent it was necessary that the way be prepared, so also must the way to every individual heart be prepared.

II. *How the way was to be prepared*: 1. *By preaching*; the prophetical messenger was to "cry in the wilderness." Literally speaking, this was in the wild and desert parts of Palestine. Figuratively, in the wild and desert condition of the Jewish Church, which at this time was destitute of religious cultivation and practical piety. 2. *By repentance.* This was the subject of his discourses. He called the attention of the people to the fact that the kingdom of God was at hand, and that they were not in a prepared condition for receiving the promised king, there must therefore be a change of mind and purpose. 3. *By baptism.* In addition to the calling unto repentance John also used the outward act of cleansing on the people who confessed their sins; to show outwardly what had inwardly taken place. 4. *By pointing to Christ.* He called the attention of the people away from himself to the "One Mightier" to save them from their sins. He was but human; the *One* coming was divine. He baptized with an outward baptism; Jesus should baptize with the Holy Ghost.

In this we see a true figure of the necessary preparation of every heart for the reception of Christ, the King. The Law and the Gospel must be heard and consented to; a charge must be effected; there must be an acknowledgement of sin, and a forsaking of the same. The outward ceremony of baptism should be received, showing the change inwardly wrought. The minds eyes should be constantly directed in faith to the *One mightier*, who by the power of the Holy Ghost will prepare and rule his people in life and prepare them for his kingdom above.

III. *The way prepared.* "In those days,"—as John was preaching and baptizing and the work of preparation was about done. The promised Saviour came and in order that "all righteousness might be fulfilled," subjected himself to John's ordinance. Though without sin and no need of repentance, Christ in taking on himself humanity, took *all* its humilities and all its duties, and as it is right and proper that all good men be baptized, so it was proper for Christ to leave them an example in this, that all righteousness might be fulfilled in his followers. John and the world at large received in this baptism testimonies of the advent of Him for whom the way was prepared. (1) The open heavens. John could now see into the secrets of the cause for which he labored, and have an assurance of the success of his work; (2) The Spirit descending visibly on Christ. This was the consecration from on high to the office of Messiah, and as such, the birth-hour of Christianity. It was his solemn designation as the Great High Priest. (3) The voice from heaven proclaiming Him as the Son of God. Jesus not only possessed religion, but also professed it in God's way; and every follower should follow him both in the kind of religion and in the public profession of it.

Lesson 2. January 13th.

## A SABBATH IN THE LIFE OF JESUS. Mark 1: 21—34.

GOLDEN TEXT :—As his custom was, he went into the synagogue on the Sabbath day. —Luke 4 : 16.

Mark passes in silence over nearly a year of the life of Jesus, chiefly because that time was mostly spent in Judea: and Peter from whom Mark received much of his Gospel, was not a constant attendant of Jesus till the time of our present lesson.

Jesus, who declared himself upon another occasion as "Lord of the Sabbath day," leaves us examples how to spend his day. The Sabbath is the day of rest, and surely He who would ask baptism that all righteousness might be fulfilled, will also not fail to do the righteousness of the law with regard to keeping the Sabbath day. How did Jesus rest on his Sabbath in our lesson? 1. *Religiously*,—by going to the house of worship and teaching the great doctrine of salvation. 2. *Authoritatively*—while still in the act of worship and teaching, he had occasion to exemplify his doctrine; for the evil one was also present, and that in

his most blatant and defiant manner. But with one word from him who had all authority, the unclean spirit was subdued. 3. *Benevolently.* Not only in the place of worship did he exemplify his power and divine mission, glorify his Father, and give us an example for keeping the Sabbath, but as well in private. Not only did he minister to the spiritual but also to the temporal needs of man. In the family and among the public concourse of people, did he show his benevolence in healing all the different stages and kinds of disease, typifying thereby the healing of the soul.

From Christ's keeping of the Sabbath, we may all learn: 1. To attend public worship and perform our part in the same. 2. As it is in public worship that Satan often makes his most powerful attempt to lead us astray, we must be vigilant and resist him with the authority we as children of a king have. 3. Though all unnecessary manual labor should be avoided on this day, we should not fail to do acts of charity and benevolence, especially such as will tend to the glorification of the Father and to the salvation of souls. Concerning the people in this lesson we learn that they were filled with astonishment and amazement at the doctrine of Christ. They were accustomed to hear the exposition of the law of Moses; Christ gave a new law, expressing his will as the manifestation of the Divine will. They questioned among themselves when they saw that with authority he cast out the evil spirits. They spread his fame abroad. They brought to him all the sick that he might heal them. When we fully receive the doctrine of salvation by faith we can feel its superiority to the doctrine of men and of good works. We will spread his fame; and

Tell to all the sinners round,
What a dear Saviour we have found.

We will bring sin-sick souls to him for healing.

Concerning the evil spirits, we learn; that they knew Jesus as "the Holy One of God." It was proper that they should know it, but not proper that they should testify it before men. It would be bad to have the false bear testimony to the true and holy. Jesus will not be content with lip service while the devil lives and rules in the heart.

Lesson 3. January 20th.

HEALING OF THE LEPER..—Mark 1: 35—45.

GOLDEN TEXT:—As soon as he had spoken, immediately the leprosy departed from him and he was cleansed.—Mark 1: 42.

The night, following the busy and eventful Sabbath of which we learned in our last lesson, brought no repose to Christ's body or mind. For excitement was not conversion, and curiosity not progress. Loneliness and concealment, not noisy throngs, were the true conditions of his work, and of its firmest establishment and lasting glory. Mere popularity was a renewed temptation. Rising therefore very early the next morning he repaired to the solitude of the hills for a season of prayer. See the beautiful example of our divine Master; before entering upon the work of a day, he prepared himself in communion and prayer with his Father during the night season. This lesson gives us an object lesson of sin and salvation; leprosy is a style of sin, the healing of the leper a type of salvation.

I. *Preparation for work.* As already referred to, Christ's preparation for the day's work was in consecration. He knew that every day brought its manifold duties and temptations, and as a man he was unable to meet them, he therefore desired God's help. So in the great work of salvation, it required one consecrated to the work, and who held a close communion to God. Who did not come in his own name or strength but was sent by God.

So when we feel the magnitude and responsibility of our work in this great cause, which indeed we should constantly, let us not forget the season of prayer, and if the turmoil and duties of the day will not permit us let us devote the night season to it rather than attempt to work without it.

II. *Carrying the Gospel to all men.* Christ's work was not confined to Capernaum. There were bodily and spiritually sick people in other towns. He had come to preach to others also. He now set out and made a tour throughout all Galilee, preaching and working miracles. Our work is not to be confined to our immediate vicinity. The Gospel is given as glad tidings to all nations. The leprosy of sin is universal. Christ is able to save to the uttermost.

III. *The Leper.*—Sinner, v. 40. Leprosy was a terrible and much-dreaded disease. The affected ones were to live in a secluded condition, with the warning cry to all who came near, "unclean, unclean." The leper of our lesson had great faith, as it caused him to venture beyond all the bounds of the law and approach Christ for healing. As a type of a sinner, we learn from him that: (1) He *heard* of Jesus, and his power to heal; (2) he felt that he was affected with a terrible disease, but had *faith* that he could be healed; (3) he *came* to Jesus for healing; (4) he *earnestly besought* him to grant the mercy he needed; (5) he *fell down* on his knees, manifesting his humility and distress of soul; (6) he *appealed* to his love,—"if thou wilt;" with a full conviction of his ability—"thou canst."

So must every sinner, hear, feel, come, beseech, humble himself, appeal to Christ for salvation.

IV. *The Cure.*—Salvation. "The leprosy departed from him, and he was healed." As a type of salvation we learn of this cure, and of Jesus as the great Healer. 1. He was moved with compassion; this is the only source of all human salvation. 2. He stretched forth his hand, showing thus his readiness to relieve the sufferer. (3) He touched him, took upon himself the condemnation of the law, and became legally unclean. (4) He spoke and acted. What an astonishing sight! A man whose whole body was covered over with the most loathsome disease, cleansed from it in a moment of time! So is salvation from sin. Christ's compassion caused him to stretch forth his mighty arm and touch the world of sin, himself bearing the consequences of sin. Speaking peace, while he himself bears the wrath of a just God. Every individual sinner, coming as the leper did, can thus find salvation.

According to the law of Moses a cleansed leper must exhibit himself to the priest and offer sacrifices. Lev. 14, etc. To this duty Jesus calls the attention of the healed leper telling him not to publish the matter, but first perform his duties, as a testimony unto the priests that Jesus who had healed him was the true Messiah, and that he was obedient to all the requirements of the law. Jesus had not come to destroy or annul the law, but to fulfil the same. The blazing about of this miracle, without first submitting to the requirements of the law, by the one healed, would signify that Jesus was disregarding the law of God.

True gratitude for healing or any other benefit, is shown by obedience.

Lesson 4. January 27th.

FORGIVENESS AND HEALING.—Mark 2: 1—12.

GOLDEN TEXT:—Who forgiveth all thine iniquities; and healeth all thy diseases.—Ps. 103: 3.

Soon after the events of last lesson, Jesus returned to his home in Capernaum, where occurred the incidents of to-day's lesson. In our lesson last Sunday we had a figure of sin and salvation, in the leper and his cure. To-day we have another feature of the disease of sin and its remedy in the healing of the paralytic.

I. *The sick one brought.* Jesus had scarcely entered the town, before it ran from mouth to mouth that he had returned and was at home—Peter's house is believed to have been his home at Capernaum. Crowds presently gathered and filled the house, and the space about it. In the gathering are friends and foes. The Rabbis sensitive in their own interest had come from Jerusalem and different parts of Palestine with no friendly motive. And it was here that the first public disruption between Jesus and the Scribes took place. Jesus preached the word unto them; he never missed an opportunity to tell the people that the kingdom of God, so long prophecied, was come. Four men came carrying a person entirely palsied, desiring to bring him to Jesus for healing. The only means for approaching Jesus, was by letting the sick man down through the roof; which was done. Many a sinner is like the paralytic, so helpless to come to Jesus that it is with great difficulty that he comes at all. From the four carrying the paralytic we should learn to assist such in coming to the only Helper. We can advise, direct and bear him upon the arms of prayer to Jesus, and by our walk and example break away the hindrances that may show themselves in the way.

II. *The sick one healed.* Among the many things that Jesus saw, he admired above all else that, which was the main-spring to this miracle—*their faith.* There was the faith of the sick, and of those that brought him. A faith that triumphed over all obstacles. He was brought to be healed. The most necessary healing was spiritual healing; so Christ spoke peace to his soul by—"Thy sins be forgiven thee." This was too much for the sensitive scribes, who as above intimated, were there out of an evil motive. Though fearing to speak out, they pondered the matter in their hearts and came to the conclusion that Jesus was blaspheming. But Jesus endowed with super-natural perception, knew their thoughts, and to their discomfiture asked why they thus reasoned. He knew that they put the worst construction on all he said, and were laying up matter for future open attack. However undisturbed by fear he accepted the challenge which their hostile looks and bearings implied and stood firm to the truth for which he had come. Which is easier, he asks, to speak the forgiveness of sins, or command to arise and be healed. There might be deception in the first, but could not be in the last. If therefore he now can heal the man it would be an evidence of his power to forgive sins. Turning to the sick, without awaiting an answer from them, he speaks in self-vindicative words,—"that ye may know that the Son of Man has power on earth to forgive sins, I say unto thee arise," etc.

We may take our bodily wants and diseases to Christ for help, but we should always remember that above the healing of the body is that of the soul. This appears to have been the idea of the psalmist when he wrote the words of our golden text. The Great Physician is able to heal both; if by so doing his honor and glory will be advanced.

III. *The healed man obedient.* Being enabled to obey his command, was the public proof that the man was made whole. A man gives proof of his conversion from sin to God, who imitates this paralytic. He who does not *rise*, and *stand upright*, but either continues grovelling on the earth, or *falls back* as soon as he is *got up*, is not yet cured of its spiritual *palsy*. We judge the tree by its fruit.

With regard to those that put off their great work to the last, it is a thousand to one that they have not time to do it then. While the poor awakened soul addresses itself upon a sick-bed, to repentance and prayer, in awful confusion, it scarcely knows which end to begin at, or what to do first; and presently death comes, judgment comes, and the work is undone, and the poor sinner undone forever.—*Henry.*

Yet, if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.
—*Trench.*

SIXTEEN LOST, ONE SAVED.—At a public dinner given to General Harrison, when he was a candidate for the office of President of the United States, one of the guests, rather conspicuously, "drank to his death." The General pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner:

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

The effect on the company can be imagined.

### A Mennonite Book Committee, and the Work it Does.

Our brethren in Virginia have among them a so-called book committee, the feature of which must commend itself to the church at large. The following will explain itself:

DALE ENTERPRISE, Virginia, Oct. 23, 1888.

Dear Friend D. K. Cassel:

We have examined your book, "History of the Mennonites" and send you a certificate. We will here say that this committee was appointed by the Church in this district for the purpose of examining all books sold by the Brethren of the district, acting as agents, and to reject all books conflicting with the doctrine of Christ, and also all vile, low, and trashy literature, not proper for a Christian to distribute.

We would say we read your book, "History of the Mennonites," with pleasure, and favor you with our approval. Yours Respectfully,

COMMITTEE.

DALE ENTERPRISE, Va., Oct. 23, 1888.

This is to Certify that we, the undersigned members of the Mennonite Book Committee, have examined the book published by D. K. Cassel with the title "History of the Mennonites," and will say that according to our knowledge and judgment it is worthy of a place in every family and may be read with interest and profit by any one interested in the history of the Church.

Committee: { S. M. BURKHOLDER, C. H. BRUNCK, P. S. HARTMAN.

## DEATHS.

KENNEL.—On Nov. 21, 1888, near Trenton, Ohio, Ella Emily, only child of John J. and Louisa Kennel, aged 2 yrs., 1 mo. and 25 days. Funeral services and interment at Mennonite church, near Trenton, where Rev. Joseph Augsburger officiated in German and Rev. Holtsinger in English.

HUMAN FOLLY.—A man seeing a wasp creeping into a bottle filled with honey, that was hanging on a fruit tree, said thus: "Why you sottish animal, are you mad to go into that vial, when you see many of your kind there dying in it before you?" "The reproach is just," answered the wasp, "but not from you men, who are so far from taking example by other people's follies, that you will not take warning by your own. If, after falling several times into this vial, and escaping by chance, I should fall in again, I should then but resemble you." —*Dean Swift.*

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THE
# MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

### GOD SEES ME.

God beholds me every day.
When I work and when I play,
When I read and when I talk,
When I run and when I walk,
When I eat and when I drink,
When I only sit and think,
When I laugh and when I cry,
God is ever watching nigh.

When I'm quiet, when I'm rude,
When I'm naughty, when I'm good,
When I'm happy, when I'm sad,
When I'm sorry, when I'm glad,
When I pluck the scented rose,
Which in my next garden grows,
When I crush the tiny fly,
God is watching from the sky.

When the sun gives heat and light,
When the stars are twinkling bright,
When the moon shines on my bed,
God still watches o'er my head,
Night or day, at church or fair,
God is ever, ever near,
Kindly guiding, lest I stray,
Pointing to the happy way.—*Sel.*

### FROM THE INDIAN SCHOOL AT HALSTEAD, KANSAS.

BY MRS. SUSANNA A. KREHBIEL.

Whether I shall be able to furnish anything new for the readers of THE MENNONITE, I do not know. No doubt many of them have read the report of "a trip to the Indian Territory," as lately published in the *Bundesbote*. But as there are some who do not read our German paper, I thought I might probably furnish something for them through THE MENNONITE.

A number of our older children, who had been at Halstead and in our school for the last three years, left the school last October, and went back to the Territory. As the time for leaving drew near, they became very anxious to go. They would frequently come to our room, three and four at a time, asking permission to go. They would then generally say, "I want to see my friends." Many of the Indian children are orphans, but then the doors of their relatives are always open to them. And if they have no relatives, almost any one of their tribe will take them in his tent. In this particular, we white people might learn something from the Indians. The spirit of selfishness seems to be almost wholly unknown to them. As long as one has anything, he is willing to share with the others, even if they are not his relatives. This we frequently notice among the children in our school. If one obtains a small sum of money, say five or ten cents, he generally takes one or more with him to town, and shares with them in the purchases made for his money.

One of the young Indians who left our school in October, and went to the Territory, has written of his intention to come back to school again. Whether he will come or not we do not know.

As I stated above, those who left were glad to be permitted to go home. Their parents too frequently wrote to them, requesting them to come, as they were anxious to see them, etc. The manner in which these parents received and welcomed their children at their return, and the way the young Indians greeted their parents showed plainly how they love one another. It is affecting to see how hard it is for Indian parents to send their children away to school, knowing full well, that some of them will be overtaken with sickness, while others will die while there. Most of them part with their children very reluctantly, and others can not be prevailed upon to let them go at all. This is the reason why it holds very hard to have our school filled with pupils.

The mortality among these poor Indians is so great, that of the eighteen first brought here, seven have already died, and that at the age in which there is the least mortality among white people. One of the girls, whom we sent along home on account of her sickly condition, will most probably die before very long. The Lord grant that the seed of the word of God sown into her heart may be a source of comfort and of a hope looking for a life of joy beyond this miserable and cheerless life beneath.

Eight other children have taken the places of the eight who left us. So our school is again filled, with this difference however, that the majority of those we now have are smaller children. Three of those who came are from 7 to 9 years old. They have all been in our schools in the Territory, and speak

English pretty well. These have white fathers.

The blessed Christmas days have again passed by. All the children longed with gladness for these happy days, perhaps though mostly on account of the presents they expected. But trusting in the promise, that the word of God shall not return empty, we may hope that the words spoken to them on this occasion, will sprout and ultimately bear fruit in the hearts of these children.

On the evening of December 24th, we held a Christmas festival with our Indian children. Quite a number of the friends of the Indians had come and shared in their joy. The children listened attentively to all that was said to them, they sang some beautiful hymns and received with gladness the little presents given them. All present appeared to partake of the joy and gladness which the children felt and several of them remarked that it afforded them much pleasure to have been present.

The following evening a Christmas festival was held in our church, to which our children were also invited. Here too they received presents and came home much delighted.

We again have a family of 38 persons, who, though they do not all eat at the same table, yet all eat of the victuals cooked in the same boiler. Brother E. Schowalter and his family, together with the twenty-three Indian children, have their dining room on one side of the kitchen, he with the larger boys occupying one table, and she with the girls and smaller boys another one. Our dining room is on the opposite side of the kitchen.

Thirty minutes before meal time the bell is rung, when all come together from the field or wherever they are, and wash themselves and get ready to appear at the table at the second ringing of the bell. During the winter we have breakfast at 6.30, dinner at 12, and supper at 6 o'clock. At 7.30 in the evening we have our evening worship. Every Wednesday evening we have prayer-meeting in which the children participate, and some of the larger boys lead in prayer.

Thus far we have done all the necessary sewing and mending ourselves. In this I have the assistance of Sister Schowalter and my daughter, besides what the Indian girls are able to do between school time. Some of the Indian children also assist in washing and ironing. In this they do right well.

From what I have written, my dear sisters will easily perceive that I am not writing for pastime. We have always plenty enough to do to occupy all our time. The object of my writing is to let our friends in the East know that we still remember them with love and grateful hearts and to ask their prayers for the poor Indians, as well as ourselves who are working amongst them, so that the dear heavenly Father can let his blessing rest upon us and we be made more and more what we should be, true and worthy laborers in His vineyard.

*For the Mennonite.*

### BIBLE READING—HE THAT WINNETH SOULS IS WISE.—PROV. 11: 30.

E. K. MOHR.

1. *Our Prayer*, Acts 9: 6. True prayer is not making known our desires, but seeking to know God's will for us.

2. *Our Field*, Mark 16: 15; Mark 5: 19. The whole world is the field. The beginning is at home—at the beginning—at Jerusalem—doing the next thing.

3. *Our Time.* John 4: 35, it may seem an unpromising time, but see the results in vs. 39 and 41, "who knoweth which shall prosper?" 2 Cor. 6: 2, never hold out any hope for the future—God's time is always *Now.*

4. *Our Helper*, Matt. 28: 18—28. *All power* in heaven and in earth *with us always.* Never be afraid.

5. *Our Motive*, Jas. 5: 20. "What shall a man give in exchange for his soul?" Lord, open thou our eyes to the wondrous motive.

6. *Our Theme*, John 3: 16; John 5: 24; 1 Cor., 2: 2.

7. *Our Message*, Ezek. 33: 11; Rev. 22: 17. God loves you. Come! O, taste and see!

8. *Our Power*, Zech. 4: 6; 1 Cor., 2: 2—4. God's power in us, working out in our righteousness and peace and joy, Rom. 14: 17, for surely "the joy of the Lord is *our strength.*"

9. *Our Example*, John 9: 4. Little time and so much to do.

10. *Our Reward*, Matt. 25: 23; 2 Pet., 1: 11; Dan. 12: 3. Every believer shall enter heaven, because of Jesus, but there is a wonderful difference between being saved so as by fire and having an abundant entrance. Let us lay up treasure in heaven this year as never before, by practicing the subject of this lesson daily. "He that winneth souls is wise."

*Grand Rapids, Mich.*

NICODEMUS stood very high; he was one of the church dignitaries; he stood as high as any man in Jerusalem, except the high priest himself. He belonged to the seventy rulers of the Jews. He was a Doctor of Divinity and taught the law. There is not one word of Scripture against him: he was a man that stood out before the whole nation as of pure and spotless character. What does Christ say to him? "Except a man be born again, he can not see the kingdom of God."—*Moody.*



### WHAT INFLUENCE WE EXERT.

We are mirrors. We could not help if we would, being reflectors. In some way or other, we reflect in our characters every influence that touches our lives. I am introduced to you. You need speak but one sentence, and I know whether you are a German, or Irishman, or an American. We are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one, and found the other one instead, you might talk to him on the same subjects and expect to receive the same answers that you would from the other. I recently heard of a young lady who was growing so saintly that she became the object of wonder and surprise. Her surroundings were not of that high saintly character that would produce such spiritual development. She became very ill and it was then discovered that she wore a locket about her neck, and upon opening that locket the cause of her spiritual development was found. There was the image of her Divine Master engraved in these words: "Whom having not seen we love." This truth reflected so strongly on her character, that her own character was lost in reflecting the character of Christ. If we thus reflect the glory of the character of Christ, we shall be changed from glory to glory—that is ourselves becoming more and more Christlike. Just how this is done can not be told. It must be experienced. Paul used a mirror as a symbol of this reflection. Let us use the photograph instead. I can not tell how the impalpable shadow which appears on the plate is fastened there—I think no one can—but I know it is there. And I can not tell how character is changed—but I know it when the change is made—I know, too, that the process is gradual. We reflect Christ and are changed, and then we are changed again—becoming more stable and deeper rooted. Thus we go on from glory to glory. "They go from strength to strength, every one of them in *Zion.*" "The path of the just is a shining light, that shineth more and more unto the perfect day." "First the blade, then the ear, after that the full corn in the ear," and then it doth not appear yet what we shall be. We go on and on, continuing as the reflectors of God in this world. And when the reflection by faith here ceaseth, and we stand in the presence of the Omnipotent, even then, that development continues until we are lost forever in the eternal sea of the love of the Eternal God and Father.

G.

### "REPENTANCE AND FAITH."

What does repentance mean? Some one might say, it means to regret or feel sorry for what we have done or left undone. To explain more fully, it means to change from evil to good, to sorrow for sin, to change from our former ungodly and wicked life to a Godfearing and pious life. This is the great change by which the sinner passes from death unto life, that is from spiritual death which man may and does die without confessing or recognizing the Almighty God as the Creator of all things.

What causes repentance? In the Apostle Paul's faithful ministry he exhorteth the Corinthians to purity of life, and in his second epistle, 7th chapter and 10th verse he says that Godly sorrow worketh repentance to salvation, not to be repented of but the sorrow of the world worketh death. We may, like Saul, persecute God and live quite contrary to his will. In Acts 26, we find how miraculously he was converted and called to his Apostleship. So may we by true repentance become workers in his vineyard instead of persecuting him.

What do we understand by "faith?" By it we mean firm belief, reliance, dependence. To have faith in God means to trust in him with all our heart and soul. But how apt man is to lose that trust, especially if things take a different turn from what he expected or wished. Then faith is tried. If he is able to endure it patiently, as the Lord sends it, we may count his faith strong; but if he is murmuring and discontented, perhaps becoming profane when things do not go according to his idea, it shows his unfaithfulness? He evidences by his expressions that he is not a Christian though he may profess to be one. Ah! there are many such in our day who are members of the church militant but not the church triumphant. The latter being *the* church we should strive to enter by making use of the privileges and opportunities we have, to work out our souls' salvation. While the Lord grants us life and health, we should make good use of every moment for which we will in after years have no reason to regret. Time once past will never return and remember every day carries us nearer to eternity. How blessed it is at the hour of death to feel sure of obtaining that crown laid up for those who can say like the sainted apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith henceforth there is laid up for me a crown of righteousness." But to be lost in death—eternally lost, and cast out from the presence of God—how dreadful the thought.

D. G. Oberholtzer.

The way to speak with power is to speak honestly.

### HOW SHALL I KNOW THAT I AM SAVED?

ARTHUR T. PIERSON.

One afternoon some years since a little girl, then only about eight years old, came into my study during the hours habitually given to conversation with those who were seeking salvation. To my question she frankly replied she came to talk with me about herself.

I said to her,

"Anna, are you a disciple of the Lord Jesus?"

"Yes sir."

"Do you know yourself to be a child of God?"

"Yes, sir."

"Well, how do you know it?"

"Why, sir, because God says so."

"Where does he say so?"

"He says," she confidently replied, "'Him that cometh to me I will in no wise cast out.'"

"But," I rejoined, "that does not say anything about our being a child of God. How, then, do you know that you are?"

"I know it because I know that I have come to him, and he says that he will not cast out those who come."

"Then," said I, "you know you are his because you know what you have done, and you know and believe what God has said?"

"Yes, sir; that is it."

And I said within myself, What disciple of threescore years can give any better reason for his faith than this simple little child, who knows her saved state because she rests on God's word?

So deeply did this interview impress me that in the pulpit, the prayer-meeting and the inquiry-room I have frequently made use of the incident. It has been so helpful to others in awakening and strengthening faith in God's word of testimony that I was led to write a little tract or leaflet about it.

### HE DIED RICH.

They were coming back from the burial of the dead, when some one remarked,

"What a sad life our departed friend lived! How unfortunate he was! He never seemed to prosper in his business relations, and at last he died poor."

"Had he not some little success?" asked the one to whom the remark was addressed.

"No," was the reply. "Everything seemed to be against him. His life was a failure. While others about him prospered he did not succeed; his whole life seemed but a struggle with adverse circumstances."

"I do not agree with you," said a voice which had thus far been silent. "I knew him well in life and I was with him in his last moments, and I should say he died rich."

"You are mistaken," said the first speaker. "All his lifetime he barely had enough to get along, and the estate he left is almost nothing."

"But surely he was respected and honored by all for his excellence of character, and he left a good name and a legacy of generous and noble deeds, a faithful Christian example, and lessons of patience in affliction, of hope in adversity, and of calm and heavenly trust when no sunbeams fell upon his path. His family too always found his presence a joy and a blessing, and his children were faithfully trained up for intelligence and duty and a Christian life."

"Then he died rich," was the responsive and emphatic declaration of another, "richer than the millionaire who was borne to the grave on the same day, who had no such character, and whose only possession was the gold that he could not take with him, and the covetous and selfish use of which was but a sad preparation for his final account."

What is the sober estimate of reason, of science, of the Word of God? Which is the richest possession, wealth or character? Who has the surest and most blessed inheritance hereafter, the one who lives for self and the world, or the one who lives for God and duty and heaven? Possess the whole world, if it were possible, and we must soon leave it. "Shrouds have no pockets" and the wealth of time has no currency in eternity. So live as to form a character approved alike by God and men, and you will not only die rich, but all your riches you will bear with you to eternity, there to hear the plaudit, "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

### ART THOU THE MAN?

There is an old story of a certain minister who, in arranging his toilet for his parochial calls, found a button gone from his shirt-collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room.

The hours of the afternoon wore away, during which the parson called upon old brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young brother Hall, wasting away with the consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor miserable hovel of a home, and found her singing as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only bhild, and found her trustful and serene in the view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came, and he was seated in his easy-chair, his good wife near him busy with her needles, he could not help saying, "what a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things."

Then the little wife said, "Yes it is wonderfulf indeed; but there is one thing the grace of God does not seem to have the power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when a shirt button is gone."

This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home.

The value of art is in the fineness of the work: the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a five cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*



### TOO CHEAP.

A preacher of the Gospel had gone down into a coal mine during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners,—man's state and God's remedy—a full and free salvation offered—the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman he asked him what he thought of God's salvation. The man replied:

"Oh, it's too cheap! I cannot believe in such a religion as that."

Without an immediate answer to his remark, the preacher asked: "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh no; only a few seconds."

"Well, that is very easy and simple, but do you not need to help raise yourself?" asked the preacher.

"Of course not," replied the miner. "As I have said you have nothing to do but get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at a great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's word tell's you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap! too cheap!'—forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of his own Son."—*Baptist Teacher.*

### WHICH WAS THE SAVAGE.

A train from Pittsburg was approaching Chicago. On board was a quiet, well-dressed, copper-colored young Indian, who seemed to have all he could do to attend to his own business which he did without molestation, until a young chap came from the sleeper into the smoking car and saw him.

"An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures,—

"Ugh, heap big Injun? Omaha! Sioux! Pawnee! See Great Father? Have drink fire-water? Warm Injun's blood!"

The copper-colored savage gazed at the young man a moment with an ill-concealed expression of contempt on his face, and then he said, with good pronunciation,—

"You must have been reading dime novels, sir. I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No; I do not drink whiskey. Where I live gentlemen do not carry whiskey flasks in their pockets."

The young fire-water drinker did not wait to finish his smoke. There was too much mirth and music in the air just then.

Many persons never make serious business enough of life to learn what real rest is, for *rest* implies *work*. He whose whole time is leisure finds life a weary and burdensome thing, because there is nothing in his life to add relish to his leisure. But when leisure means recuperation from work and for work, it then exists for something higher than itself. It acquires a dignity and use which gives the whole being a keen enjoyment in it. —*Selected.*

## MISSION DEPARTMENT.

### *FROM OUR MISSION FIELD.*

From the report of our missionaries to the Mission Board, for the quarter ending with September, 1888, we make the following extracts:

DARLINGTON.

During the first two months of this quarter the school was closed, and most of the children were at home with their parents and friends.

In accordance with the direction of the Mission Board, I went in the beginning of July to Kansas, to be ordained to the office of elder. Since my ordination I have taken the words: "He must increase, but I must decrease," as my motto, and it is my prayer and constant endeavor to become smaller in self that the Lord may be more and more formed in me, and use me to his honor. Upon my return from Kansas, the Cheyennes just ended their "medicine" feast, while the Arapahoes were making preparations to celebrate theirs. It is quite a while since the Arapahoes celebrated their annual medicine feast with so much earnestness and persistency, and with as many dancers as this year. It appeared as if they would with all their energy and tenacity cling to their old religion, and induce their children to the same. The chief cause of this may be the fact that the Indians see that "old things" are more and more passing away, and that a new day is dawning for them. All their acts seem to say, "We will not have this man to reign over us." Under the previous administrations, medicine making, though not forbidden, was limited, undermined and discouraged.

It was very gratifying and significant, however, that in the immediate vicinity of the medicine camp, a small company of Cheyennes met daily and had divine services under the supervision of Leonard Tyler. These meetings, as they showed a spirit of opposition toward the feast of the Arapahoes, were, I believe, entirely forbidden by the medicine feast chief. After the feast was over the Arapahoes sent their children promptly to school.

The Board is already apprised of the fact that a new Indian commissioner—Mr. Oberly—has been appointed. I have reason to believe that Mr. Oberly is a suitable man for the position, and we think we can already feel the good effects of the change. We are anxiously waiting for better times for these poor people! The local government physician was recently discharged without any ceremony, charged with a great crime which had caused trouble in a previous happy family life. How much sooner would the great "Indian question" find an abiding solution, if the Government would and, instead of loose vagabonds, Christian officers among the Indians! In this particular I venture to hope for new things from the new commissioner. As there is at present no doctor here, the agent has requested me to spend a few hours daily in the doctor's office. There is a great deal of sickness and bodily suffering among the Indians. I hope we may soon be able to have our own mission doctor, who can devote most of his time right here to this highly important work!

Whether it will be possible for me to hold regular Sunday services with the Indians here during the winter is doubtful, unless I can find a capable interpreter. There are not many Arapahoes living near here. If they do not come here, I will as much as I can, and the Lord gives me grace for it, go to them, seek them in their camps and forests, and *bring* them the simplest truths of the blessed Gospel. It is uncommonly hard to induce the Indians to come for it for themselves.

Commending myself and our entire work to your prayers, I remain with kindest regards H. R. Voth.

CANTONMENT.

Brother D. B. Hirschler, who was called to this field during this quarter as an assistant to Bro. Kliewer, opens his report with the statement that as his work had been but short, his report would be correspondingly short, although he had had many and various experiences in that time; he continues: My first meeting with our Indians was very sincere and friendly. It showed to me very plainly, that when the Indian has once made friendship, neither time nor distance can sever its bond. My chief exertion was directed to remove the tension between the Indians and the mission work. How I may have succeeded in this, I do not allow myself to decide.

At present we have 48 children—26 Arapahoes, the rest Cheyennes. Still more are promised to us, so that we can count on an increase in our school. The Arapahoes will bring their children as soon as they return from their feast. Whether the Cheyennes will bring us any more is doubtful, still they promise it. They always say that as soon as a new school-house will be erected they would fill it. I told them that a new house would be built next spring. This was good tidings to them, and they count for sure that a new school house will be erected.

To the great delight of all of us, I can say that it seems as if a better day was dawning for the Cheyennes. Thomas C. Bear Robe, who some years ago returned from the Carlisle school, was always known as a regular good-for-nothing fellow. This spring he was very sick, and in that time a change appears



to have come over him. In the month of August he commenced to conduct prayer-meetings among the young Cheyennes, and now since I have allowed him to have the small school-room he has commenced to hold Sunday-school. Recently, he and I have together translated Bible verses out of English into the Cheyenne dialect. This translation he uses in his services. Imperfect as the work may be, it appears to have given a renewed encouragement to both sides.

Much sickness prevailed here during the summer, and in this respect I was also permitted to assist according to my ability. Hardly a day passed that I did not give medicine. I was frequently called to beds of sickness, as many as three and four times a day to different persons. A number suffering with diseases of eye and ear came to me twice a day to have operations performed. There is here, indeed, much to do for Jesus. There appears at least a spark of hope in this field, that the harvest is nigh. Should not this incite us on all sides to prayer and assistance?

D. B. Hirschler.

Brother Kliewer writes: Direct mission work among the older Indians I could do none during this quarter, as I had no interpreter. From the beginning of July until the arrival of Bro. D. B. Hirschler on the 19th I assisted in out-door work. From Aug. 1 to 23 I, with my family, was absent from the station, to be ordained minister, in Kansas. The Lord gave us a blessed time there and brought us safely back to our field of labor. During the latter part of August, and beginning of September, the Arapahoes had three of their religious feasts in succession, consequently there was little opportunity to do anything among them. We brought several of their children to the station, before their feasts were ended; the rest they brought later.

Peter Arrow asked me whether we had work for him; if so he would go along. We gladly took him along and put him to making brooms for us at 5 cents apiece. He worked with a will, as it appeared, for four days, then he declared that he would no longer work. He went back to his friends and expects to become police for Mr. Potter. The latter promised to do what he could to induce him again to work for us, but he also promised him that he would probably later have work for him. In all probability he will not come again. The boys would rather become police and the like, than commit themselves to any work. As scouts some receive $30 a month and more, hence they will not work for us for less. Frank Harrington does not seem inclined to act again as interpreter for us. Horse Back promised shortly to send his son Edwin, who returned with Peter Arrow from Halstead in August, and his younger brother to school. Edwin may probably then be a help to me in the study of their language. I am in hopes and Mrs. Tucker desires it very much, that Daniel Tucker may again, during the winter, interpret for the older Indians in our Sabbath services, in the manner as directed by the worthy commission of the Mission Board, in their report respecting the matter. It is to be hoped that our work may then again be blest.

We hope the brethren may soon be able to commence to haul the material for the new school-house. Mr. Chapman, who has three children in our school, told me the other day that he promises $25 for the new school-house. Mr. Chapman has a large farm fifteen miles west from here. As soon as his laborers are through with harvesting corn he intends to send two teams to assist in hauling stone and wood. Many of the Indians will not give us their children on account of the bad condition of the houses here, and it is therefore necessary that we promise them that we will no longer than this year keep school in them, but we hope also that we may not with this promise be brought to disgrace.

The Lord grant that Cantonment may before long have a new school, and that his work among the Indians here may prosper and be extended. May he give us ability to work for it and with him!

J. J. Kliewer.

A Scotch Seaman on Mission.—A seaman, on returning home to Scotland, after a cruise on the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I will tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew that eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them talk in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

The money given by the women of the Presbyterian Church in the United States during the past sixteen years amounts to $2,150,000—representing the entire support of more than two hundred women missionareis, two hundred native Bible readers, and more than one hundred and fifty schools.

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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PHILADELPHIA, FEBRUARY, 1889.


BRETHREN, and sisters too, do you not know that we can not give church news unless it is given us by reliable persons? Do not wait one on another, but inform us what is going for in your churches, and we will cheerfully publish it for the strengthening of the brethren, the upbuilding of Zion and to the glory of our blessed Lord.

A LARGE number of subscriptions to THE MENNONITE are due, and many overdue. All should be paid at once, so that the committee can obey the Bible injunction, and "pay what they owe" to the printer. The subscription should by all means be paid in advance. We feel grateful for words of encouragement, of which we receive many. The best means, however, to provoke gratitude, is to pay promptly your subscription, *if not yet paid*, and we will be glad and grateful all around.

THE sad intelligence has reached us that Sister Voth, wife of Missionary H. R. Voth, at Darlington, Indian Territory, died on January 19th, of puerperal fever. This is a severe stroke for our dear brother and a great loss to our mission at Darlington. Sister Voth was an earnest and faithful worker in the vineyard of our Lord and her motherly care will be greatly missed by the children of our mission school, as well as by all those connected with our mission work at Darlington. May the Lord comfort the bereaved husband with his two little motherless daughters, and may He grant that others continue the work so faithfully performed by the deceased sister.

A LIVE CHURCH.—The church of Christ must be a *live* church. As Christ himself is the life, so all belonging to him must possess life and be alive—spiritually alive—alive in good works. Christ disowns all dead works as well as dead bodies. As he has life himself he imparts life unto all those truly belonging to him. "He that has the Son has life, and he that has not the Son of God has not life."—I John 5: 12. From this we learn that he who has not life does not have the Son of God, and hence does not belong to him. So where there is life there is activity. So a live church can never be an idle, an inactive church. It will not only strive to avoid all manner of evil and purge itself from all the evil works of darkness, but it will be active and earnest in doing the will of God and carrying on the work of the Master. Surely, a live church will not be a *prayerless* church, and it will not be wanting in praise and adoration unto the Lord. But it will do more than this. It will *work* and bring offerings unto the Lord, and according to its ability assist in the spreading of the Gospel and the salvation of mankind. Many a one who shows a laudable degree of activity with his tongue in religious talk and public prayer, betrays his utter want of life when it comes to bringing offerings to the Lord and assisting in his work. The live church is not the *talking* church, but the *doing* church.

HERALD OF TRUTH.—The *Herald of Truth*, the oldest and by no means the least of the Mennonite churchs papers in America, has with the first number of January entered on its twenty-sixth year; and while the number referred to lies before me and as I have just scanned its pages, I cannot help making a few comments here for the encouragement of its faithful editors.

In the first place I desire to return in behalf of THE MENNONITE, the compliments of the New Year the *Herald* makes to its readers. May God grant the same blessings it wishes to its readers, to it and its editors.

I am pleased to see the interest the *Herald* manifests in the Sunday-school and mission causes, as brought to my notice, through its columns from time to time. I notice in this number that the Elkhart Mennonite Sunday-school had a closing exercise on Sunday evening, Dec. 23d, when the different classes repeated Scripture passages and joined in singing appropriate hymns. Bro. J. F. Funk, in his address referred to the privileges and advantages offered by the Sunday school to our young people over those living in heathen lands. Certainly the brother meant to encourage both the Sunday-school and mission cause. May his work prosper.

The discourse on Ps. 37: 37 by one of the brethren contains very important truths and good advices to us as a church.

A. B. K. produces an excellent article on "Religion and Christianity," and I would here record my concurrence in all that the brother says. Zeal without knowledge has generally been the cause of divisions in Christ's Church. We have already an example of this in the church at Corinth in its early days, and Paul declares it to be an evidence of carnal-mindedness. The Apostles and not Christ were chief in their minds. It is too true, as the brother declares, that of the self-same error we as a denomination, are not entirely free. It was misguided zeal that caused the divisions in our church; adherants to form, drawing off from the rest those whom they could not lead to their own views, or if they had the power of expelling those who held more advanced and liberal views. Yes, Brother Kolb, let us unitedly pray that Christ, the author and finisher of our faith may apply the healing power to the different divisions in our grand old church and restore unity! Let us teach the necessity of living more spiritually and, if needs be, less religiously, so that skeptics may find no ground in the Christianity of the Mennonite church, to base their arguments on. May the time soon come that we need not fear to recognize each other publicly as brethren, but that we may with a fraternal feeling and Christ-like love, grasp hands across the already comparatively narrow channel of formality! F.



IT is perfectly natural, when we have gone down to the brink of the river with our best-beloved and have taken our last farewell of them there, to feel that for us also life has come to an end. But if this were really so we would have been taken with them. Their warfare is accomplished, but ours is not yet ended. For them the palm and crown, but we must still bear the cross. Perhaps that is why we have been afflicted, that we may become messengers of consolation to the sad and desolate. If we have realized in our personal experience what it is to have our house left unto us desolate, we are better prepared to sit down by the mourner passing through the same bitter experience and mingle our tears together.

FEW Christians realize how largely their real spiritual progess depends upon adverse circumstances. Friction is as necessary an element in the progress of moving bodies as in their retarding. Everything depends upon where the friction is developed. If it is in the axles of the wheels of an engine, the progress is impeded; if it is between the wheels and the track, the progress is aided. So, when the wheels of the engine slip, the train fails to move forward; and then it is that the engineer drops sand upon the track to produce that friction which is the essential of progress. So, too, the track that is laid for our lives often proves too smooth for us, and our wheels slip; and then it is that God drops the rough sands of adversity and hardship upon the track we are pursuing, in order to produce that friction which is an essential spiritual progress. Let us rejoice when the wheels of our spirit run smoothly on their axles; but let us not regret nor repine when we hear the grating and feel the roughness between the wheels and the track that is laid for our life's highway.

TO CHURCH MEMBERS.—A pastor recently calling on one of his members who had been sick a few days was accused of neglecting his sick members. While the writer has been accused under similar circumstances of the same neglect of duty—and perhaps few pastors escape it—we will for the benefit of church members give the conversation as it was related to us, which is so plain that it needs no comment: "My pastor, I have somewhat against thee." "Ah! What is it?" "I was sick, and you did not visit me." "Did you desire me to visit you?" "Why, certainly. The presence, sympathy and prayers of the pastor are naturally expected by the sick of his people." "As a rule, I suppose they are; but your case, it seems, was exceptional." "What do you mean?" "I mean that you did not desire anything I might have done for you in your sickness; so far from it, you did not wish me to know that you were sick." "How can you say that?" "Well, let us see. Did a physician visit you?" "Yes." "How did he know you needed him?" "Why, I sent for him, of course." "Exactly, but you treated me differently, the physician would not know that you were sick unless you informed him, and you did inform him, because you desired his presence, but the pastor, by some sort of *clairvoyance*, peculiar to himself, was to know what the physician could not know, and so you took no pains to give him a needless message! Is that it, brother? Now be candid: Am I not to understand that, as you did not send for me, my presence was not desired? Pardon my plainness, I think, in comparative treatment of your physician and your pastor, your complaint is both unreasonable and unjust." How many of our members are constantly guilty of thus accusing their innocent pastors! G.

WHEN we look at our congregations we ask ourselves, "Where are the poor?" When we see the collections and offerings we can not crush the question, "Where are the rich?" The answer comes, "The god of this world—Appearance—must be provided for first, then nothing but coppers and buttons remain for the Lord of Glory."

A well conducted Sunday-school is a successful nursery of the church.

### MINISTERIAL CONFERENCE REPORT.

The ministers of the Eastern District Conference held a ministerial conference at Schwenksville church, January 13, 1889.

The meeting was opened at 10 A. M. by singing from hymn 167, church hymn book; reading of part of 1 Cor., 14, by the chairman Bro. W. S. Gottshall; and prayer led by Bro. J. S. Moyer. The minutes of last conference were read and approved. Bro. S. M. Huber, pastor of the Reformed church at this place, was by a resolution requested to participate in the exercises. Bro. C. H. A. van der Smissen was elected German Secretary, and Allen M. Fretz English.

The first topic on the programme was an exegesis on 1 Cor. 3: 1-7, by A. M. Fretz. The text was considered in German. The following were the main points: The apostle in his preaching and writing to the Corinthians, came not with excellency of speech or of wisdom as he may have used to others, but he declared unto them the truth of the Gospel in their greatest simplicity. He gave them milk, and not strong meat. The reason for this is given in this passage. In the closing verses of chapter 3 he discourses concerning the spiritual and the carnal state of man. This passage is a continuance of the same and an application of it to the Corinthians. The fact that they had envyings, strifes, and divisions among them, showed plainly that they were yet carnally minded. The apostles hid themselves behind Christ, and would be considered as laborers for Christ with the abilities respectively given them. The thoughts advanced were further discussed by those present.

Bro. J. S. Moyer gave a homiletical analysis in German on John 1, 17. The subject of the text is *Law and Grace.* 1. From whom they came;—both from God. 2. Through whom they came;—Moses and Christ. 3. To whom they came;—to man. 4. For what they came;—for man's salvation. Law may be considered as divided into (1) Civil, (2) Ceremonial, (3) Moral. The law (1) Commands, (2) Prohibits, (3) Promises reward, (4) Threatens punishment. Grace may be considered as divided into (1) Awakening, (2) Saving.

The morning session closed with singing from hymn 200, and prayer led by Bro. Huber.

The afternoon session opened with singing from hymn 182 and prayer by Bro. N. B. Grubb.

Bro. A. B. Shelly read an interesting paper in German on the Creation and Original state of Man. Man was the last but the noblest of God's creatures. In the creation of all other things God said, "Let it be" and it was. In the creation of man he desired advice. He here said "Let us make." Here is an evidence of the *Trinity* in the Godhead, working in the creation. God had a particular object in view in the creation of man. He desired to have an image of himself among his works, man was to bear that image. This object required a special and peculiar creature. As God is a triune God, so man must be a triune being consisting of body, soul, and spirit. God's aim was accomplished. Man was made in His image; but Satan took advantage of man's free will and caused the fall. God's image was effaced. Through the second Adam, Christ, this image can again be restored. The evil result of the fall can in this life never be fully eradicated, but those who have Christ in the heart, have the promise of being again restored to the original blessedness—bear the image and enjoy the union with God.

The fifth topic on the programme,—*Changing Preachers*, was discussed by Bro. N. B. Grubb in English. The brother has been and still is in favor of introducing some kind of an itineracy into our church government. He believes by having preachers change, they will be better able to do more aggressive and progressive work. Ministers of the Gospel wear out sooner to-day than they did half a century ago. The office of bishop is not needed. He believes in changing of ministers and would advocate it, but in this way: Ministers should be called and ordained in the charge, but not for life, for better or for worse, only so long as their influence is for good and for the upbuilding of the charge; and the minister should be the first one to notice and acknowledge that he is a hindrance more than a means to build up, and he should then have good common sense enough to ask the congregation to accept his resignation, and the congregation should come to the ministers help by doing so. Both should be willing to sever their connection, with the best wishes and earnest prayer of each following the other. He does not think it right to elect to the ministry, and immediately ordain those elected. His idea is to license them as evangelists, then as soon as found worthy and capable ordain them with full authority to preach, and act in the administration of the sacred ordinances of the church. Then the method of itineracy will open up its own way, and good results may be expected.

*The Preacher's Library* was the subject of a talk by Bro. van der Smissen. The preacher's library depends largely on his circumstances, but every preacher ought to have some books besides the Bible, which indeed should be the first among his books. The brother gave the following list of books in their relative importance as the preacher's circumstances will permit him to procure (1) Concordance, (2) Comentary, (3) Instruction in sermonizing, (4) Books relating to pastoral duties, (5) Church history, (6) Moral Philosophy, (7) Philosophy of Religion, (8) History of Religions, (9) Theological Encyclopedia.

It was decided to hold the next ministerial conference at the Springfield church on June 10, (Whitmonday) 1889.

After singing from hymn 168, and prayer led by the writer, the conference adjourned

ALLEN M. FRETZ, Secretary.



### FROM THE FIELD.

The following brief but encouraging lines, received by the editor from Bro. J. B. Baer under date of Jan. 17, Quakertown, Pa., will be read with interest and a feeling of gratitude that the Lord has so signally blessed the Brother in his labors.

DEAR BRO. GRUBB:—When I wrote to you the other day I was much farther West. Since then I came by way of St. Louis and Summerfield, where my wife joined me in the journey hither. I visited all the churches connected with our conference in Kan., Mo. and Ills., and quite a number of others that were calling for our assistance. The exceptional, delightful winter weather, thus far, helped in many instances to bring out large audiences. On Thanksgiving day I was north of Newton Kan., in Bro. Richert's church. We had services in the forenoon and evening. It was estimated that at one of the meetings there were at least a thousand people present. Some of the churches have been enjoying, "season's of refreshing." Saints have been comforted, sinners convicted, and encouraging accessions to some of the churches have been reported. The churches in general are more and more realizing the great need of doing more agressive home mission work. During our brief stay at Trenton, Ohio, we had six services. Here there is also a hopeful interest manifested in the Sunday-school and other branches of Christian work.

At this late hour I must hasten to tell you that we have safely reached home again, after somewhat more than four months absence. We were granted a prosperous journey. The Lord be praised for His loving kindness and His tender mercies, shown to us in times and ways without number.

Before me are a number of calls to which I wish to respond as soon as I have finished some work which I must necessarily do before I leave home again. May the Lord in His good pleasure favor Zion and revive His work among our people. Fraternally Yours,

J. B. BAER.

NEVER ATTEMPT one duty without God, you may attempt ten thousand with him.

### JOHANN VON STAUPITZ, AND THE BEGINNINGS OF THE REFORMATION.

The above is the title of a very interesting new work of Dr. L. Keller, librarian of the royal library in Muenster, Germany, published by S. Hirzel, Leip-Germany.

The author of this book is well-known as an historian, who has undertaken the ungrateful task to change the unfavorable opinion of one party of the church of the Reformation, which opinion has prevailed now for more than three centuries, and at the same time to show that there has always been an Evangelical church in the Roman church, sometimes scarcely discernible, sometimes plainly showing itself, now, under the pressure of the persecution almost disappearing, without sacraments, scattered among all nations, then, lifting up its head, using the sacraments according to the teaching of the Apostolic church, with congregations of believers and the different offices of the church.

The new book is a very valuable contribution to the most interesting part of church history, the history of the Reformation.

Johann von Staupitz is a noble character, well represented here. He is an amiable man, whom every reader must love, and his great influence upon Luther in his early work is shown, as well as the reasons, why Staupitz could not agree with Luther in the departure which he took in 1521.

The difference between the teachings of Luther and of Staupitz after 1821 developes into the formation of the two parties of the Lutherans and the Evangelicals, a very interesting passage in the book.

For us, descendants of the Old Evangelical Brethren, later called Ana-baptists, the chapters which show the connection between the Old Evangelical Brethren or Waldenses and the Evangelicals or Baptists, generally called Anabaptists, is very interesting. For such readers of the MENNONITE as can read German and have a knowledge of church history, this book will prove a source of pleasure and information.

C. H. A. VAN DER SMISSEN.

WHY PUZZLE and worry over the difficulties of the Bible. In other things you act with greater wisdom. In eating fish you only eat the meat, why not do likewise in studying the Bible? When you come to a difficulty, lay it aside and call it above. Surely there is no good in choking at a bone when there is so much good meat to eat. Perhaps some day you will have more time and become wiser, when you can make better use of the bones.

# THE SABBATH SCHOOL.

SUCCESSFUL WORK IN THE SABBATH SCHOOL.—Whatever work we engage in, we would like to see it succeed; at least if we have an interest in the work. If interest in the work is lacking, then we had better engage in some work in which we feel interested. Success depends very much on the interest we feel in the work, and the manner we go about doing it. As in every other, so this holds good in Sabbath School work. What are we laboring for? That the children might be brought to a knowledge of the Savior, and love and serve him in their youthful days, knowing that if the child is trained up in the way he should go, he will not, as a rule, depart from it when he is old. Do we then feel an interest in the welfare of the souls of our pupils? Do we do the work committed to us, with a sincere desire for their conversion? Let us remember success depends on how we work for it. The plan of making particular souls the special object of prayer is a very good and commendable one for Sabbath School teachars, as the following incident by George F. Pentecost will show: In Chicago, some years ago, a Sunday School teacher came to me at the close of one of our meetings, and introducing a lad of seventeen or eighteen years, said: "Mr. Pentecost, I want to introduce Harry to you. He is the last one of *eleven boys* in my class who have come out on the Lord's side since these meetings began. I put their names down on my list as you suggested, and have prayed and labored for their conversion, and now God has given me the last one, on this the last night of these meetings."

STEEPING THE SEED.—We, as teachers in the Sabbath School, are called to be sowers of the good seed, as illustrated in one of our lessons this month. It is true we cannot make the seed to prosper if the soil is not properly prepared. But we can help much in the preparation of the soil. The Holy Spirit must do the work, but we can assist in making the heart willing to accept the workings of the Spirit. Then we can also *steep* the seed. What we mean by this is illustrated in the following incident: There was a husbandman that always sowed good seed, but never had good corn. At last one came to him. and said, 'I will tell you what probably may be the cause of it; it may be you do not *steep* your *seed?*' 'No,' replied the other, 'nor did I ever know that seed must be steeped.' 'Yes,' said his neighbor; 'and I will tell you how; it must be *steeped in prayer*.'

"The more we know the better we forgive,
Whoe'er feels deeply, feels for all who live."

### *SLATES AND PENCILS FOR THE INFANT CLASS.*

The use of slates and pencils in the infant class has been tried, and found to be a decided success.

I have used them for nearly three years, and find I can do better with the use of slates and pencils than by any other plan I could adopt. I have a class of eighty pupils, whose ages run from three years to eight. The first thing we do after we enter our room for study is to collect the pennies. I appoint one of the number for that purpose; after this is done, I appoint two of the larger ones to pass the slates around; and at the same time appoint one of the smaller ones to pass the pencils around, so that in a few minutes this work is all done. I then go to the blackboard and call their attention to the lesson, at the same time briefly reviewing the lesson of the previous Sunday. Then I proceed as follows: First, I begin with the subject of the lesson, printing one letter at a time, until each word is printed and spelled, explaining the words and names of persons brought out prominently in the lesson; second, the Golden Text; third, the doctrinal suggestion.

At first this will take up nearly all the time, but in a few months you will be surprised to know how soon you can put down the subject of the lesson, Golden Text, doctrinal suggestion, and many little pictures to make the lesson plain and instructive.

It is surprising what an insight these little ones get from this plan. My class is able now to draw most of the illustrations in the *Journal*, and draw them nicely. We draw the lesson in our own room, after which the board is taken to the lecture room, and from it I review the whole school in from three to five minutes, and the little ones who have drawn the lesson in their room, on their slates, take the lead in the review.

I wish every school would try this plan. For about five cents you can buy each scholar a slate and pencil. A good feature in this plan is, you have no trouble to keep the best of order during the course of the lesson. Another is, you are always training up good material for future days in the Sunday-school work.—*Will M. May, in the Sunday-School Journal.*

If the true spark of religious liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or another, in some place or another, the volcano will break out and flame to heaven.—*Webster.*



**INTERNATIONAL S. SCHOOL LESSONS.**
**1889. First Quarter.**

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 5. February 3rd.

## THE PARABLE OF THE SOWER.—Mark 4: 10—20.

GOLDEN TEXT:—If any man have ears to hear, let him hear.—Mark 4: 23.

Jesus had just addressed a large multitude with a number of parables, first of which was the parable of the sower, v. 1—9. These parables, of which he spoke eight at this time, illustrated the planting, growth and progress of the kingdom of God, of which John, and Jesus himself preached as being "at hand." The kingdom must first be planted, so this parable which we have explained in our lesson, was very appropriately the first. We have in the lesson Christ's own explanation of the parable to those, who, with the twelve disciples gathered around him, desirous to know the application of his words.

I. *Who may know the mystery of the kingdom of God?* We find an answer to this in v. 9, but to enter more fully into the words of Jesus, v. 11, we say,—those who are anxious to know, who make inquiry after the truth; the obedient though ignorant. The teachable, though untaught, are those to whom Jesus will reveal his gospel truths, while those who are "without," the indifferent multitude, who may only be drawn out of curiosity and are not anxious for divine light; to them these mysteries are veiled in parables. To understand spiritual truth, the heart must be in sympathy with it; otherwise we might as well speak of color to the blind, and of music to the deaf. To listen only with the outward ear is to draw upon us the punishment of God. Christ gladly welcomed those who sought after wisdom, and explained to them the parables, disclosing, as he did so, conceptions and principles which required a complete revolution in their souls to understand and appropriate them, and which would have been in vain spoken to the unconcerned.

II. *The Seed and the Sower.*—The seed is the *Word*. The Gospel of the kingdom of Christ. It is given to man as seed is scattered to the ground. It holds within itself the germ of life and fruitfulness, these will certainly show themselves when put into the proper soil. Unless it be scattered it cannot bring forth fruit. The seed is given that it may be sown, that man may be benefited and God glorified. It is the seed of the new kingdom.

Jesus, the apostles, and all who teach and preach God's word are sowers.

III. *The Soil and Fruit.* That the life and fruitfulness contained within the seed may be brought out and prosper, it is not alone necessary that it be sown, but much depends on the condition of the soil. The ground is the heart of man; it is there where the kingdom of God must germinate, grow and prosper. God has given us the hearts and the seed but he holds us responsible to the condition of the former, to receive the latter. The fault is with man if the sown seed does not bring forth the desired fruit. In our lesson we are referred to four different conditions of the soil: 1. "The way side."—Hearts hardened by neglect and sin. Being impenetrable for the seed, it will fall on the surface and be immediately devoured, taken away by the enemy of souls. 2. "Stony ground." There may be clean soft and warm soil on the surface, but only a thin layer; underneath is unfruitful callousness. Such hearers are easily moved by excitement, and the feelings of those around them, but they do not become Christians in heart. Their principles and character are not changed; as soon as trials come to test them they fail. 4. "Thorns,"—Worldly cares and pleasures. Where these are permitted to hold root there is great danger that the Word will be choked. The cares of the world, deceitfulness of riches and lusts of the flesh, take up so much time and attention that religion and goodness, and heaven is neglected. Under such circumstances the kingdom of God cannot prosper. 4. "Good ground," The soil properly broken up and cultivated through the influence of the Holy Spirit by repentance. Worldly cares, pleasures and lusts abrogated. Such hearts will hear, understand and receive the seed; give it a place and give to it depth of root and attention. The seed on such soil will bring forth fruit, according to its individual position and fertility. To sum up we find that the kingdom of God advances in the individual, not by outward form, tinsel or power but by the Word sown in the penitent,—humble and faithful heart.

Lesson 6. February 10th.

## THE FIERCE DEMONIAC.—Mark 5: 1—20.

GOLDEN TEXT:—Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee, v. 19.

We have in this lesson brought to our attention, a fierce and untamable character, (Matthew mentions two) possessed with a demon; his coming to Jesus the Great Physician; his cure, and activity for his Savior.

This singular and awful incident vividly illustrates certain aspects of sin and salvation. Sin is the ruling power in the child of the world, just as Satan seemed to have swayed sovereign power over this man. Properly speaking Satan held power over the whole country of the Gadarenes; and as Jesus went into their country met and healed this fierce character, so has he come into the world, right among the children of the world, to exercise here his power for their redemption and salvation.

What the unclean spirit did to this man, sin will do to us if we leave it grow on us: 1. *It overpowered him*, v. 3, 4. So will bad temper, anger, and disobedience. 2. *It in-*

*jured him*, v. 5. So sin injures body and soul. 3. *It was an unclean spirit.* Bad words, profane language, evil thoughts, manifest the uncleanness of sin. 4. *It brutalized the man.* Sin isolates man as ferocity does the tiger. 5. *He dreaded Christ.* Sin dreads righteousness.

Christ came into the world to save sinners. His Gospel is the power of God unto salvation. He saved the demoniac; he can save every sinner that wants to be saved. The evil spirits were cast out: salvation begins with expulsion, not repression of sin.

Salvation improves the condition of the individual, restores him to a right mind, clothes him with the robe of righteousness, makes him pure, gives him a desire to be with Jesus, gives him rest. The saved sinner is desirous of helping others to the same benefits. The man was to tell his friends what great things the Lord had done for him; so a converted man should be a missionary to his fellowmen. Christian efforts should begin at home. Our usefulness in spreading the Savior's cause must be based on personal experience. Tell them how great things the Lord hath done for *thee*.

Lesson 7. February 17th.

## THE TIMID WOMAN'S TOUCH.—Mark 5: 25—34.

GOLDEN TEXT:—Be not afraid, only believe.—Mark 5: 36.

After healing the demoniac, Jesus returns from Gadara to Capernaum. He is present at a feast prepared by Matthew, where he discourses with the Pharisees assembled there. During the feast, Jairus a ruler of a synagogue, comes hastily, beseeching Jesus to go to his house and heal his daughter who lies at the point of death. Jesus immediately goes, followed by his disciples and a great multitude of people. On the way occurs the event of to day's lesson.

I. *A Certain Woman.* Aside from the account given here we know little of her. In tradition she appears under the name of Veronica. In the subject of the lesson she is termed "timid." Though timid in a certain way, she appears prominent in sacred history as, strong and courageous in faith. In our last lesson—of the fierce demoniac, we had illustrated one aspect of sin and salvation, here we have another; there was the fierce and defiant sinner brought low to the feet of Jesus; here is the timid, yet sincere, believer seeking salvation.

II. *Her Affliction.* The case of this woman was indeed an afflicting one. The nature of her disease was such as could not be made public, without exposing her to shame and contempt. She had endured all the tortures of such medical skill as was in vogue in her time, for twelve years, and, of course was hurt rather than healed. She was not only suffering in her health, but was also now reduced to want. Besides this she was considered unclean and had to stand aloof from society. Certainly she was a fit subject for the Great Physician.

The affliction of sin, when the sinner is once awakened, is seen to be no less aggravating. It causes suffering in body, purse and soul, brings shame and contempt; makes unclean and subjects to an eternal separation from all that is pure and holy. All efforts to cure himself are vain. Morality, good resolutions, ceremonies, forms, self-inflicted tortures, are all "physicians of no value." Even when all is spent in such ways, the effort is fruitless. Certainly, like this woman, every sinner should come to Jesus—the Physician of the soul.

III. *Her Recovery.* She had heard of Jesus. Faith comes through hearing and is the act of receiving the truth. Faith was necessary in her case. Her faith incited her to action—she came in the press, and touched his garment. Whosoever would come to Christ must believe that he is, and that he is able to heal the malady of sin; such faith incites to action. But as with this woman there are difficulties to be overcome, we must "come in the press"—amidst hindrances. Our way must be made through a crowd of cares, temptations and fears. The woman was instantaneously healed.

IV. *Her Acknowledgement.* All human agencies had failed; now she was whole. Did she know it? Was Jesus conscious of what had occurred? "Who touched my clothes?" Jesus did not ask this because he needed information, but he required an acknowledgement. He would give the woman an opportunity openly to confess him. This she did knowing what was done in her. Was this right? Yes, the pardoned sinner should in humility and reverential fear, acknowledge his former troubles, and Christ's power to save.

Lesson 8. February 24th.

## THE GREAT TEACHER AND THE TWELVE.—Mark 6: 1—13.

GOLDEN TEXT:—And they went out and preached that men should repent.—Mark 6: 12.

I. *The Teacher at Home.* Following the healing of the woman, Christ raised Jairus' daughter, opened the eyes of two blind men and cast out a dumb spirit, Matt. 9: 27—34. He then left Capernaum and came to Nazareth, *his own country*, followed by his twelve disciples. This was the first time he returned to his home after leaving it on his divine mission. It was however a grave matter for him to come home; for if his nearest relatives had given way to fears respecting the soundness of his mind, what could he expect from the multitudes, who had known him only in his humble obscurity! He undoubtedly must seem to them a fanatic who was stirring up confusion in Israel. But where duty called, he never knew fear. He tarried at Nazareth several days. On the Sabbath day, as was his custom, he went into the synagogue. Here he was permitted to teach. And it was here that the great teacher, healer and prophet received the least honor. The people were astonished, offended and hardened in unbelief, because of his teaching. Astonished, at the wonderful wisdom of his words, and the power of his hands; but when they considered him as only the carpenter, the son of the poor widow Mary, whose brothers and sisters were well known and of no special note, they were offended, and rejected him as an imposter. On account of this unbelief he could not do many mighty works.



Those who had the best opportunity of knowing him, of following him and of receiving the blessings he dispensed, were his foremost enemies. Unbelief and contempt drive Christ out of the heart—the place where he would, and should have his home, as they did out of his own country. Where he is rejected he cannot do his mighty work of salvation. "A man, generally speaking can do but little good among his relatives, because it is difficult for them to look with the eyes of faith upon one whom they have been accustomed to behold with the eyes of flesh."—*Quesnel.*

II. *Sending out the Twelve.* The twelve were chosen to be apostles, to publish the Gospel to all nations. For the present their commission was confined to the Jewish people. They were sent as probationers on a testing and limited mission. They were to go, two by two, that they might support and encourage each other and show how union should exist among Christ's ministers. They were not to make any special preparation for this tour, but go trusting to hospitality for food and shelter. It was to be a house to house mission. Any house or city that would not receive them, was to be considered as heathen. But woe to such; it would be better at the last day for Sodom or Gomorrah than for such. The burden of their preaching was to be the repetition of that of John, and of Jesus himself, when he began,—"The kingdom of God is at hand," and repentance as the necessary preparatory step for the reception of Christ. Besides preaching, they had the power to heal.

As laborers in the Master's vineyard, we can all take hints from Christ's directions to these home missionaries. Repentance has always been, and still is, the necessary theme for preaching, and the necessary requisite for the reception of the Savior.

PLAN LARGE THINGS.—This suggestion, from the *Sunday School Times*, is good for us as teachers: "If a man is good for anything in this world he will die leaving a large share of his planned and attempted work unfinished. Whether he dies early or late, it will make no difference at this point. The more he does, the more he will see that needs doing, and that he thinks he can have a part in. If he should live a century it would be the same. Let no man, therefore, worry over the fact that he may die before he has finished the things he has in hand to do. If he should ever come to the point where he has nothing more he wants to finish before he dies, he would have already lived too long.

There is little influence where there is not great sympathy.

### GEMS OF THOUGHT.

Duties are ours; events are the Lord's. —*Samuel Rutherford.*

Beauty is God's handwriting, a wayside sacrament.—*Milton.*

Whoever conquers indolence can conquer most things.—*Pitt.*

Children have more need of models than of critics.—*Joubert.*

With children we must mix gentleness with firmness.—*Spurgeon.*

The bearing and training of a child is woman's wisdom.—*Tennyson.*

Ability involves responsibility; power to its last particle is duty.—*A. Maclaren.*

If I am faithful to the duties of the present, God will provide for the future. —*Bedell.*

Give not an hair-breadth of truth away, for it is not yours, but God's.—*S. Rutherford.*

Knowledge, like religion, must be experienced in order to be truly known.—*E. P. Whipple.*

What I want is, not to possess religion, but to have a religion that shall possess me.—*Charles Kingsley.*

He who doeth whatsoever he will, must do it how he will; it is for us to receive, not to appoint.—*Bishop Hall.*

There is no fit search after truth which does not, first of all, begin to live the truth which it knows.—*H. Bushnell.*

He who shall introduce into public affairs the principles of primitive Christianity will revolutionize the world.—*Franklin.*

Like Adam, when we lose our holiness, we lose our confidence. Sin makes cowards, while true holiness makes dauntless heroes.

The faculty of imagination is the great spring of human activity, and the principal source of human improvement.—*Dugald Stewart.*

Not the work of the hand, which may be imperfect, but the purpose of the heart, is recognized and accepted by the loving God.—*Joseph Parker.*

Beneath a quiet smile may lie
A sorrow of the soul.
That needs a daily victory
To hold it in control.
*Thomas MacKellar, Ph. D.*

O foolish mourner! Would you not have your friend at home—at his home and yours; with his Father and your Father, his God and your God? Can you miss him so much for a day when you have the prospect of living with him for eternity?—*Richard Baxter.*

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### MARRIAGES.

GUTH—ROSENBERGER.—At the house of the bride's parents, in Redminster, on December 22d, 1888, by Allen M. Fretz, Mr. John A. Guth, of Jenkintown, to Miss Emma B. Rosenberger, of Dublin.

GILPIN—SCHNEIDER.—On Dec. 12, 1888, in Philadelphia, Pa., by N. B. Grubb, Henry D. Gilpin to Mrs. Katie E. Schneider, both of Philadelphia.

COPE—BERGEY.—In Philadelphia, on December 27, 1888, by N. B. Grubb, Llewellyn Cope to Miss Lenna Bergey, all of Philadelphia, Pa.

ALDERFER—KRATZ.—On January 5, 1889, by W. S. Gottshall, Abraham L. Alderfer, of Mainland, and Amanda F. Kratz, of Lucon, both of Montg. Co., Pa.

ALLEBACH—KULP.—On January 10, 1889, at the residence of the bride's parents by W. S. Gottshall, Henry H. Allebach of Creamery, and Katie D. Kulp, daughter of I. B. Kulp, of Schwenksville, Montg. Co., Pa.

KRAMER—KEYSER.—On January 12, 1889, by W. S. Gottshall, Allen H. Kremer, of Kulpsville, and Amanda B. Keyser, of Mainland, Montg. Co., Pa.

### DEATHS.

HUNSBERGER.—On January 5, 1889, in Frederick, of dropsy, Catharine, wife of Abraham Hunsberger, aged 65 years, 1 month and 4 days. Interment at Bertoletts Mennonite cemetery, W. S. Gottshall officiating.

SHELLY.—On January 12, in Milford, Bucks Co., Pa., Mary Shelly, widow of Wm. B. Shelly, aged 77 years, 11 months and 1 day. Interment at Trinity Reformed church. Funeral services conducted at the house by A. B. Shelly and at the church by C. Z. Weiser.

STAUFFER.—On January 23, 1889, at Milford Square, Bucks Co., Pa., Elizabeth Stauffer, widow of Jacob O. Stauffer, aged 82 years, 3 months and 20 days. Interment on Jan. 26, at West Swamp. Funeral services were held at the house by J. H. Oberholtzer, assisted by J. Y. Schultz, and at the church by A. B. Shelly, assisted by J. S. Moyer.

STAUT.—In Philadelphia, on December 31, 1888, Cora Virgina Stout, aged 18 years, 10 months and 5 days. Funeral services by Rev. J. L. Sibole and N. B. Grubb. Interment at West Swamp, where A. B. Shelly officiated.

GOTTSCHALL.—At Schwenksville, Pa., on January 1, 1889, Minerva, infant daughter of Deacon Moses C. and Annie Gottschall, aged 1 month and 7 days. Funeral services by N. B. Grubb. Text, 2 Cor., 4: 15.

MESCHTER.—On January 18, 1889, at Palm, Montg. Co., Pa., Charles Meschter, s on of Rev. Jacob Meschter, aged 44 years, 3 months and 28 days. Interment at Kraussdale Schwenkfelder church. C. H. A. van der Smissen spoke at the house and Wm. S. Anders and Joshua Schultz at the church. A number of other ministers were present and took part in the services. The deceased leaves a wife and six children to mourn over his early departure.


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# THE MENNONITE.

VOL. IV. PHILADELPHIA, PA., MARCH, 1889. NO. 6.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

### MY JESUS, WALK WITH ME.

BY J. E. RANKIN, D. D.

My Jesus, walk with me,
'Twill sweeten all the way;
Friend and companion be,
I am poor, common clay.
As thou didst walk of old
Through favored Galilee,
Love's wonders to unfold,
My Jesus, walk with me.

Do not we two agree?
Why need we ever part?
Thou didst my sorrows see,
And take me on thy heart.
Emmanuel thy name,
Make good that name to me:
My way and thine the same;—
My Jesus, walk with me.

Thou art true God in man?
True flesh and blood thou art:
Hast known earth's curse and ban,
Felt every pang and smart;
Should I be drawing near
Some dark Gethsemane,
With thee I cannot fear:
My Jesus, walk with me.

My Jesus, walk with me!
When death-shades round me fall
Thy word my staff shall be,
My light, my life, my all.
When I yield up this breath,
Nor step before me see,
Thou, who hast tasted death,
My Jesus, walk with me.

Thy Father's house and mine,
Beyond life's transient day,
Show me by some sure sign;
Thou art thyself the Way.
Until I reach the place
Thou hast prepared for me,
And see thee face to face,
My Jesus, walk with me.

*Highland Manse, Orange, N. J.*

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A GENTLEMAN was once walking through a lunatic asylum, when a patient came forward and said: "Sir, have you thanked God this morning for your reason? I have lost mine."

*For the Mennonite.*

### THE SPIRIT OF CHRIST.

PHIL. 1: 19.

This is not the only place where the Spirit is ascribed to Jesus Christ. To the Romans the Apostle says, "If any man have not the Spirit of Christ he is none of his." It is the same spirit he partook of as man, and which prepared him for the discharge of his mediatorial work. All his people are as really partakers of this spirit as himself, but only with this difference: They have it in measure, while he has the Spirit without measure. They have an "unction from the Holy One," but he was "anointed with the oil of gladness above his fellows." He also obtained the Spirit for us. He possesses the Spirit; from him alone we can receive it. "The Son quickeneth whom he will," and it is with him we have immediately to do, "for it hath pleased the Father that in him should all fullness dwell;" and from his fullness we may receive, "and grace for grace."

Observe the importance of the supply of the Spirit. We need the influence of the spirit continually. The Apostle needed it; ministers need it; Christians of all ages and under all circumstance s need it. We need it in duties, that we may be able to perform them aright; we need it in our warfare, that we may be more than conquerors; we need it in our trials, that we may be preserved from sinking or sinning in the day of adversity, that we may acquiesce in the dispensation of Providence and say, "Let him do what seemeth him good."

Observe also the manner in which this influence is communicated. By "the supply." As the body is sustained and refreshed day by day, so it is with regard to the spiritual life. "They that wait upon the Lord shall renew their strength." Let us therefore remember this and seek for it. Let us not rely on natural principles or former experiences, or on our frames; but let us seek to "be strong in the grace which is in Christ Jesus." Thus however weak in ourselves we may be, we can become strong in the Lord and in the power of his might." If in ourselves we can do nothing, with Christ thus "strengthening us by his Spirit in our inner man," we can do all things.

MORNINGS WITH JESUS.

*For the Mennonite.*

### PERSONAL WORK—HOW TO DO IT.

F. K. MOHR.

I. Lesson, Acts 8: 26—40.

II. The Lord will send—Acts 8: 26; Ps. 32: 8—my part to be ready, Isa. 6: 8 l. c.

III. Sending us away from a promising work to a spiritual desert does not mean failure. Acts 8: 5—8, 26; Ex. 4: 1; Acts 9: 13, 14; Isa. 43: 19.

IV. The time to go, when God says "go." Acts 8: 26; don't delay, I Kings 20: 40; Acts 8: 30, l. c.

V. The Holy Spirit will prompt when to approach men. Acts 8: 29; John 14: 26; 16: 14.

VI. Question rather than exhort, Acts 8: 30, l. c.; Gen. 3: 9

VII. God opens the way to the heart. Prov. 21: 1; Acts 16: 14.

VIII. Preach Jesus when the way is opened. Acts 8: 35; John 1: 36; I Cor. 2: 2.

IX. Leave the work to God when your work is done. Acts 8: 37 and 39.

X. Learn to use the sword and keep it ever ready, Eph. 6: 17.

XI. Be not weary, Gal. 6: 9.

*Grand Rapids, Mich.*

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*For the Mennonite.*

### THE LAST FOUR DAYS OF 1888.

It is natural for a thoughtful person on entering upon the uncertainties of a new year to review the experiences of the year that is fast receding.

Space would not permit to report a review of the whole year hence I shall review my experiences and observations of the last four days only.

A student is seen in Buffalo on the 28th of December taking a street car for the ferry. He leaves the car and hurries towards the lake, enters a boat, pays a nickle, and is in a foreign land, in Canada, in less than five minutes. He takes a train for Black Rock, and 30 minutes later he is at Jc. Danners. This is the place where I was welcomed on that very evening. It was a very cold evening and after a rich supper the Mennonite brethren made ready to go to their meeting house at Stevensville, and Rev. Jacob Krehbiel and myself have the opportunity to tell the Old, Old Story of Jesus and his love.

Here let me stop a little. The members of the church are not many, but most of them very active and the Christian spirit and life are manifest on all occasions. A Mennonite church of this kind must grow and be a blessing to the community.

The next day we had a prayer-meeting and the gospel songs were so edifying that showers of blessing were poured upon the meeting.

The third day is a Sunday. It is the funeral day of an old pilgrim, she was not permitted to see another year open upon her, though almost in reach of it.

In the afternoon I had the great pleasure of attending the Sunday-school of Stevensville Mennonite church. It was as good a Sunday-school as I have seen for many years. Here again the singing had an important place, to which the success is due largely. Little children, hardly able to read, let their voices ring and then leave the Sunday school with the expectation to be there again next Sunday.

In the evening we had another meeting, the house was overfilled and the Lord in our midst.

Here we reached the time to separate. Only three days I spent here, but I soon had forgotten that I was a foreigner and a stranger, for I saw brethren and the workings of the Holy Spirit. This same year I had three months experience in the ministry in Colorado, but there (Colorado) I had to create a religious atmosphere, here (Stevensville) I enjoyed it and partook of it. Then I closed a quarter with the assurances of God's promises as my comfort, and the manifestation of the Spirit's workings; now I closed a year with the knowledge that God's chosen ones are found in every land and clime, and with the hope that God will bless this church for the conversion of many.

The fourth day gave me the opportunity to see the Niagara Falls and the promise of a Happy New Year. R.

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### CLEANLINESS.

The editor of the *Brethren Evangelist* gave a plain word to some of his ministerial brethren whose pride runs in the wrong direction. The sentiment bears repeating: "Cleanliness next to godliness—so said John Wesley. Who said it before him deponent sayeth not. Whosoever said it, said a truth. I sometimes think cleanliness is a part of godliness. I have seen some preachers who I felt like running through a bath tub, and sometimes think that such fellows ought to be baptized once a week at least. They do not know the difference between cleanliness and pride. If a man cuts his hair, trims his nails, and blacks his shoes, they say he is proud. I know an old man who used to talk about pride in the church. He would wear an old, greasy pair of pants and an old torn hat, and there was not a prouder man in the whole church or one that made more trouble than that dirty old chap. I hope our boys who are coming on will learn the difference between some things, and do all things decently and in order. Boys, cleanliness is a *part* of godliness."



### ONLY ONE FAULT.

I was riding through a country town in Vermont, when I noticed a concourse of people in a church-yard, encircling an open grave.

It was a warm day and I had ridden ten miles; so I drew the rein under some trees, to allow the horse to rest.

Presently a villager came towards me and I said: "There is a funeral to-day in your town."

"Yes—Stephen. He was one of the largest hearted men I ever knew. He had great abilities. We sent him to the legislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had only one fault."

I made no answer, I was tired, and watched the people disperse, leaving the sexton to his solitary work.

"A very generous man, Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him on the streets."

"A good man, indeed," I said indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behindhand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his children turned out badly. His intemperance seemed to mortify them, and take away their spirit. He had to leave politics; 'twouldn't do; you see. Then we had to set him aside from the Church; and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there—only forty five. Poor man, he had only one fault."

"Only one fault!" The ship had only one leak, but it sank.

"Only one fault!" The temple had but one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned; broken health, poverty, paralysis and the poor house.

One fault, only one.

—*Youth's Companion.*

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### MAN DIETH NOT.

A gentleman, who was eminent as a scientist, some years since died in the city of Brooklyn, New York, from a wasting and protracted disease. He was also a devout Christian. On one occasion, as he lay on his bad, he stretched forth his pallid and emaciated hand, and as nearly as we can recall his words, spoke as follows:

"You see this hand. Let me tell you that it is not myself. It is *my* hand, and not yours. I do not call it myself, or think of it as such. I might lose it, and yet be myself. And what is true of this hand, is also true of every other part of my body. This whole body, with all its organs is not myself. My doctor tells me that I must die before long. He is mistaken. I am not going to die at all. It is only my body that will die. That body is not and never was myself. I live in this body now, but I shall soon quit it, and then I shall live elsewhere. My friends will bury this body, but they will not bury me. I shall not be there to be buried with it. I expect then to be in Heaven, where Christ is; and I expect to be perfectly holy and happy there. This cancerous tumor, which is about to destroy my body, will destroy nothing else. My essential self will still remain."

Such, in substance, is what this gentleman said at the last interview the writer ever had with him. It was said in a quiet, peaceful, and scholarly manner with a slow and thoughtful utterance. The dominant thought running all through this utterance is one that we ought to emphasize in our meditations, as we go through life, and when we come to the final hour. It is a biblical thought. That materialism which traces mental life to the body, and makes the latter essential to the former, has no warrant in the Bible, or in sound reason. The body is simply the "earthly house of this tabernacle,"—the present abode and the present instrument of the mental man resident therein, but essentially no part of that man, and not indispensable to his existence or to the activity of his powers. He can exist and act *out* of it as really as he ever did in it. So Paul thought when he said: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens." Beautiful thought with which to live, and a beautiful thought with which to quit this world.

---

GRAFT a tree with slips from another of a superior kind, and the tree will bear superior fruit just in degree as is the quality of the slips. But still, the original tree that is grafted will not be one whit better in its nature, and will still continue to put forth shoots of its kind, along the old trunk, and around the roots, which, if not stunted by the lovely grafted branches drawing all the sap, or by the husbandman pruning them off, would grow as rank as they ever did, and bear equally as bad fruit. This is a true picture of man, and his old Adam nature, and of the entrance of the *engrafted* word, which James says is able to save the soul. Dear Lord! strengthen thy grafts and continue the pruning.

### OBITUARY.

From private letters and from notices published in the *Bundesbote* we gather the following facts relative to the sickness, departure, and burial of sister *Bertha Baer Voth*, wife of brother H. R. Voth, missionary at Darlington, I. T., of whose death a brief notice appeared in the last number of the MENNONITE.

On January 10th the departed sister gave birth to a healthy little daughter, who now bears the name of her departed mother. For the first six days after her confinement she appeared to be as well as could under the circumstances be expected, with the exception of slight symptoms of fever which were not deemed to be of a serious nature. On January 16th, in the afternoon, suddenly a chill set in which was followed by a severe attack of fever. Brother Voth had gone away on some business. He was at once called back and when he came home he found her in a high state of fever. The government physician was at once called, and remained with her, almost constantly, during the days of her extreme suffering. The following day in the afternoon the chill returned again and from that time on the fever could not be checked. Both the government physician and the very able military physician from Ft. Reno, who was also called, did all that medical skill could do to restore her health and save her life, but to no avail, the Lord had destined otherwise. For three days the fever continued with unabated force until on Saturday, Jan. 19th, at half after five o'clock in the evening she passed away peacefully to enter the blessed mansions above where pain and suffering will be no more.

The departed sister appears to have had some premonition of what would befall her. Some time before her confinement she told her husband that she felt at times that she would not survive the coming days. And during the first few days after the child was born, though she felt comparatively well, she would address her child in terms, betraying feelings of pity. After being asked why she did this she replied, "I do not know, but I pity the child so." Once during her suffering she said to her husband, "It always appears to me as if I heard the Lord Jesus saying to me, 'I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.'" At another time during a spell of intense fever heat, when her husband was trying to cool her head, lips and hands, she said, "When I am there once then I will dip my hands in the cooling waters of the stream of life." She was very resigned to her lot. A peaceful, quiet glance rested upon her countenance and an implicit trust in the Lord her Savior filled and cheered her heart to the end. Upon being asked whether she was willing to die she said, "I would gladly remain with you a while longer, but if the Lord has designed otherwise I am willing to go." When asked whether she had any fear of death, she replied, "When the first chill came I had some fear, but since then I am perfectly contented and pacified."

On the day of her departure she appeared to feel somewhat better in the morning and for once expressed the hope of getting well again. But in the afternoon she began to sink very rapidly and at 5.30 in the evening her spirit took its flight from this earthly tenement of clay to enter the abodes above. When the sisters standing around her saw she was passing away, they sang with choked voices the following beautiful verse from a German hymn:

Laszt mich geh'n, laszt mich geh'n,
Dsz ich Jesum moeze sehn;
Meine Seel ist voll Verlangen
Ihn auf ewig zu empfangen
Und vor seinem Thron zu steh'n.

They then sang two verses from hymn 187, Gospel Hymns.

My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

I know I'm nearing holy ranks,
Of friends and kindred dear,
For I brush the dews on Jordan's banks
The crossing must be near.

CHORUS:

O come, angel band,
Come and around me stand,
O bear me away on your snowy wings,
To my immortal home!

After her spirit had left its mortal tenement, the sad news was at once telegraphed to her parents at Summerfield, Ill., and to brother Voth's parents and to the president of the Mission Board, brother C. Krehbiel in Kansas. The parents in Summerfield did not receive their message in time to be able to attend the funeral of their daughter, which was to be held on Tuesday afternoon, Jan. 22d. Two sisters of the deceased, living at Halstead, Kan., together with brother Voth's parents, his brother and the brethren Krehbiel, Richert and Banman were present at the burial. A large number of whites and Indians attended her funeral and all manifested a deep sympathy with the bereaved husband and children, at the same time sincerely mourning over the loss of a dear and devoted friend. Some of the Indian women, who had learned to love and esteem sister Voth, were deeply affected, some of them with overflowing tears trying to console the mourning husband.

Before the body was taken to the grave, brother J. J. Kliever, missionary at Cantonment, spoke in English, taking for his text, Isaiah 55: 8, 9. After this the corpse was taken to its resting place in the new Mission graveyard near by. At the grave several hymns were sung and a prayer offered. After this all returned to the house, where brother Krehbiel first made a few remarks to the Indians present, by means of an interpreter. A young Indian then read some verses from I Cor. 15, and spoke briefly in their language, whereupon brother Krehbiel spoke in German, basing his remarks on I Cor. 15: 55—50.

In conclusion we can only repeat what we have already stated in the brief notice of the death of sister Voth, as it appeared in the last number of our paper, by the departure of our beloved sister, our Missionwork experiences a severe loss, humanly speaking. But we trust, that even these mysterious dealings of an allwise God, whose ways are not our ways and whose thoughts are not our thoughts, will redound to his glory and will in some mysterious way, which we do not now understand, prove a blessing to that work to which he had called our beloved departed sister. S.



### A HELL ON EARTH.

"Whether there is or is not a hell in the other world, I know by experience there is one here on earth, for I feel what must be the torments of the damned!" So said a convicted criminal on his way to the State's prison, to which, after a full and fair trial, he had been sentenced for years.

He had ruined the bank of which he had been the trusted officer, embezzling its funds and swindling not only its stockholders and depositors, but also the widows and orphans whose little all was in the institution he had wrecked by his villainy.

And is not such the intense and horrible experience of not a few who are transgressors against both God and man? Judas, in the horrors of remorse, cries out, "I have sinned in that I have betrayed innocent blood," and driven by the fierce pangs of an accusing conscience goes and hangs himself. Bessus, the Grecian, tears down the nests of the birds about his house, saying they were all the while accusing him of the murder of his father. Prof. Webster, awaiting his trial for murder, complains that his fellow-prisoners were all the time screaming to him from their cells, "You are a blood-guilty man!" when the only accusing voices were the echoes of his own guilty conscience. Cicero declares, "It is the dishonesty, the wickedness, the crimes of the wicked, that are as flames and firebrands and furies to their souls." Voltaire, with almost his dying breath, cries out to his physician, "I shall go to hell, and you will go with me." Paine, in the horrors of his last illness, begs not to be left alone—to have some one, even a child, stay with him—for he said, "It is hell to be left alone." Charles IX., who gave the order for the massacre of St. Bartholomew's Day, exclaimed as he was expiring, "What blood! what murders! How will all this end? What shall I do? I am lost forever! I know it!" Talleyrand in his last hours, when asked how he felt, replied, "I am suffering the pangs of the damned." And said Sir Thomas Scott as his last hours drew near, "Till this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty." And Newport, rising on his elbows when dying, exclaimed, "Oh, the insufferable pangs of hell!" and falling back expired.

Some have suggested "that memory is the book of judgment," from whose record the entire life shall finally be disclosed and unfolded at the last great day. Whether this be so or not, certain is it that sometimes in this life conscience, as by a lightning flash, throws a vivid and fearful light on its pages and brings up in terrible array the sins and crimes of the past, filling the soul of the guilty with horrors more fearful than tongue can tell. "Be sure your sin will find you out" is not only the monition of Moses to Israel, but the solemn declaration of God to every transgressor. Some may not know it by experience till the day of final judgment, but multitudes have known it in their lifetime; or if not before, then on the bed of death, when its truth has sent horror to the soul.—*American Messenger.*

FAITH.—Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine Hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day. It may be necessary to his spiritual welfare that he should be kept in this ignorance. And certainly he renders no small honor to the Master when he perseveres in the face of all discouragement.

In all your temptations and trials, believe that God the Father doth govern your temptations; that the Holy Spirit doth, and shall assist you; that Jesus Christ was tempted to overcome in you; that the saints on earth pray for you—this will uphold and stay you, though in the depth of trouble.

If we had only temptations to great sins, we would always be good; but the daily struggles with little temptations accustom us to defeat.

# FOR THE CHILDREN.

### A CHILD'S EVENING HYMN.

Jesus, tender Shepherd, hear me;
Bless Thy little lambs to-night:
Through the darkness be Thou near me,
Watch my sleep till morning light.

All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast clothed me warmed and fed me,
Listen to my evening prayer.

Let my sins be all forgiven,
Bless the friends I love so well;
Take me when I die to heaven,
Happy there with Thee to dwell.

### LETTERS FROM OUR MISSION CHILDREN.

The following letters are from two Indian boys in the Halstead school, and we will gladly give them room in these columns, while we know that our young friends will be glad to read them:

Halstead, Harvey Co., Kansas.
Dec. 21, 1888.

Dear Friend, N. B. Grubb:

I will write a few lines to you this evening, and we are all getting along nice in this school, and some boys they herd cattle and some they plow in the fields and some they go to school and some boys they went home and some boys they came from Cantonment and one girl came from Darlington, and we learn our lessons well, and we spell in the afternoon and in the morning. We read and some they are in the fourth reader and some they are in the second reader and some boys they are in the third reader and some girls they are in the third reader. We got seven girls in our school and we got fourteen boys in our school.

From Your Friend,
Tom Levi.

Halstead, Harvey Co., Kansas.
Dec. 21, 1888.

Dear Friend, N. B. Grubb:

I thought I would write to you a few lines this evening, and a long time ago I wrote to you and again this time, and all the Indian boys are getting along very nicely at Halstead, Kansas, and we are going to have Christmas on Monday, and I think the children will all be glad, and on that day Jesus was born, on that night, and some boys they can plow, and we pray to the Lord when we go to bed, and we learn story of the gospel by heart and geography and language lessons too, and we read the Bible in the morning, and we have visitors on Friday afternoon. In the summer we have to work out in field, and some boys return home again, and we learn about God's words, and I thought those boys will read for their father and mother about God's words, and I think that is all for this night.

From Your Friend,
Henry Lincoln,

The following is a letter written by a scholar in the Mission school at Cantonment, to a scholar in the Industrial school at Halstead, Kansas, which shows that under the influence of Christian training they see the advantage of being lifted out of heathenism and encourage each other to continue in the good work:

Cantonment, Indian Ter.
Dec. 14, 1888.

Dear Friend, Willie B.:

I am going to write to you, I am glad that I may write to you and tell you about our school. I read in the third reader and learn geography, health primer and how to talk. We learn Christmas songs. We play Christmas in the evening. You must tell David Tabor to write to me, I send my best love to you and to all the boys. Please send your picture to me, I will write to you sometime, and you must tell George to write to Jennie B. G. Here are forty-two children in our school. You must try to learn your lessons well and to do good. I think that is all.

From Your Friend,
Lizzie Raven.

### FATHER KNOWS.

A gentleman was one day opening a box of goods. His little son was standing near, and as his father took the packages from the boy he laid them upon the arm of the boy.

A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said:

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny in a happy tone; "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt that his father would lay too heavy a load on him, his father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and would not harm him. It is such a spirit of loving trust in him that God desires all his children to possess.

Coleridge once said that, "Having studied every page of the bible with the deepest attention, he had found no part of scripture come home so closely to his inmost yearnings and necessities as the book of Psalms."



### A FEARFUL BOA-CONSTRICTOR.

A few years ago a noted wild beast tamer gave a performance with his pets in one of the leading London theaters. He took lions, tigers, leopards and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and control over them. As a closing act of the performance, he was to introduce an enormous boa constrictor, thirty-five feet long. He had bought it when it was two or three days old; and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster.

The curtain rose upon an Indian woodland scene. The weird strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding his way through the under growth. It stops. Its head is erected. Its eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage. Their eyes meet. The serpent quails before the man; man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly appoaches him, and begins to coil its heavy folds around him. Higher and higher do they rise, until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tightened upon him. Man's plaything has become his master. His slave for twenty five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for twenty-five years, but it is continually growing. And some day its soul destroying folds will encircle his soul, and tear it to those regions of woe "where the worm dieth not and the fire is not quenched."

### THE CHRISTIAN'S REWARD.

When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do, they said:

"Well, General, what are you going to give us for all this?"

"Well," he replied, "I don't know what else you will get; but you will get hunger and cold, and wounds and death. How do you like it?"

His men stood before him for a little while in silence, and then they threw up their hands and cried: "We are the men! We are the men!"

The Lord Jesus Christ calls you to his service: I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds and the bruises and the misrepresentations, if you can have the reward afterward. Have you not enthusiasm enough to cry out, "We are the men! We are the men!"—*T. DeWitt Talmage.*

MEN WITH HEARTS ARE RARE.—If preachers had larger hearts, they would move more people to hear them. A sermon preached without love falls flat and dead. We have heard sermons, admirable in composition, and excellent in doctrine, but like that palace which the Empress of Russia built upon the Neva of blocks of ice. Nothing more lustrous, nothing more sharply cut, nothing more charming; but oh, so very cold! Its very beauty a frost to my soul! "My son," says God to every preacher, "give me thine heart." O minister, if thou canst not speak with eloquent tongue, at last let thy heart run over like burning lava from thy lips! Let thy heart be like a Geyser, scalding all that come near thee, permitting none to remain indifferent. You that teach in the school, you that work for God anyhow, do it thoroughly well. "Give me thine heart, my son," says God. It is one of the first qualifications of a good workman for God, that he should put his heart into his work. Hard work will do almost everything; but in God's service it must not only be hard work, but hot work. The heart must be set on its design. See how a child cries! Though I am not fond of hearing it, yet I know that *some children cry all over:* when they want a thing, they cry from the tips of their toes to the last hair of their heads. That is the way to preach, and that is the way to pray, and that is the way to live.

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;—
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, FEBRUARY, 1889.


The Sunday-school of the First Mennonite Church, of Philadelphia, has now three complete departments, viz: Adult, Intermediate and Primary. It is now a graded school. The classes were never better provided with competent teachers as at present. The condition of the school is that of health. A new Library has just been purchased. The committee in charge claims that a better library can not be found anywhere. The selection of books was made with great care by the pastor and superintendents. The average attendance is larger than ever in the history of the school.

SUCCESSFUL REVIVAL.—From a private correspondance, by a brother in Harrisonburg, Va., to one of the editors, we learn that Bro. J. S. Coffman, of Elkhart, Ind., conducted a series of meetings in the church there, which proved to be not only a revival of the life of the church, but an addition of forty-five members to the church. We rejoice with the dear brethren and praise the dear Lord for so abundantly blessing the efforts of His dear people.

SINCE THE PROHIBITION question in Pennsylvania will be submitted to the citizens of the commonwealth for decision at the polls, we trust that every legal voter of the church will be at the polls and vote *for Prohibition*.

### *RECEIVED FOR HOME MISSION.*

| | |
|---|---|
| Hereford Church, Pa. | $16.00. |
| West Swamp Church, Pa. | 11.10. |
| East " " | 1.10. |
| Friends at Souderton | 65. |
| Church at Danvers, Ills. | 11.00. |
| J. A. Augspurger | 5.00. |
| A Sister | 5.00. |

J. B. BAER.

## CHURCH NEWS.

*For the Mennonite.*

### *ON A VISIT TO CANADA AND NEW YORK.*

Upon the repeated and earnest requests of the brethren of the New York and Canada churches, to visit them and assist in a series of Gospel meetings, I left home on Tuesday, Jan. 15, and reached Clarence Centre, New York, in the afternoon of the next day. At the depot I was met by Brother Jacob Krehbiel, pastor of the church, who took me to his home, which was to be my headquarters during my stay. The series of meetings had already been commenced. We continued then until the following Sunday night when we very reluctantly closed. Notwithstanding the inclement weather and the exceedingly bad roads the meetings were largely attended and much interest was awakened which increased with every succeeding service. Quite a number became earnest seekers after salvation, and at the closing meeting on Sunday night a number of public confessions were made, and two were added to the church by baptism. A public collection for the benefit of the mission cause was taken at the close of the meeting. We had made many friends during the brief stay and wished to tarry longer, but other appointments awaited us and we bid farewell and God-speed and left early on Monday morning, accompanied by Bro. Jacob Eberhard to fill appointments in Niagara county. On our way thither we visited the Niagara Falls, the wonder of America. The impressions received while viewing the falls and their surroundings were so many that we can not stop to speak of them here. Neither would we attempt to describe the falls; these must be seen to be appreciated. In the afternoon we took the train for Hall's Station, where Brother Samuel Shenk met us and took us to his home and in the evening to the church at Shawnee, where we addressed an attentive audience. At the close of the service Bro. Daniel Hollenbeck took us to his home, and next morning to the house of Abraham Witmer, 12 miles distant, where we addressed a small audience. Here the services are generally held in the school house, but as Bro. Witmer is an invalid it was desired that the service be held at his house. After we had partaken of a bountiful dinner, prepared by the sisters, Bro. Uriah Binkley brought us to Suspension Bridge, where we took the train for Buffalo. At Buffalo we crossed the Niagara river into the Dominion of Canada and took a train from Fort Erie to Black Creek, at which place we arrived at a little before dark. Here we made our way to the house of Bro. Jacob Danner. After tea we were taken to Stevensville, where an appointment awaited us. When we reached the church, before we had the chance to be introduced to any of the brethren, a telegram was handed us, which announced the death of a young sister, whom we had baptized and received into the church only eleven days before. As we could not return in time to attend to the said funeral rites, we concluded to remain and fill the appointments as previously announced. The marked interest manifested in the first service increased so much that in a few days the church building became too small to hold the people that gathered. A fellowship meeting was held at the house of Brother Danner on Thursday afternoon, and on Sunday morning we filled an appointment in the old meeting-house, beautifully located on the banks of the Niagara river, at the mouth of Black Creek. The bad roads and the storm prevailing at the time prevented a large audience, which it was said would otherwise have met. In Stevensville, meetings were held each night, and we have reason to believe that the seed sown has to some extent found good soil and in due time will bring forth fruit to God's glory. Here we made quite a number of family visits and made many friends. Here two missionary collections were taken. The minister in charge is Brother Abraham Johnston. Here we had the pleasure to meet Rev. C. W. Backus, of the U. B. church, and his brother Presiding Elder of that district, also Rev. Mr. Bennet, pastor of the M. E. church. Each of these brethren attended the services and their assistance was highly appreciated by all present, and especially by

N. B. GRUBB.

*For the Mennonite.*

### *FROM OUR HOME FIELD.*

Danvers, Ill., Feb. 18, 1889.

Dear Bro. Grubb:

You remember the brisk cold wind that swept the streets of Philadelphia last Thursday morning. We are just having such a day, with several inches of snow in addition. The greater part of the last week we had delightful weather, good roads and moonlight nights. We had ten services since I arrived here. We had meetings every evening. The attendance was good, the interest grew in general, and the convictions deepened in the hearts of quite a number. We were sadly disappointed when unexpectly bad weather set in, the roads are well nigh impassible. We were obliged to close our services here. Five persons came out and confessed Christ. Quite a number are under conviction. There is a large field here. The membership of this church numbers about 400. I have been out every day visiting the aged, the infirm and the sick. I have been trying to tell the story, in various ways, of Him who came to seek the lost and to console His people. We may sow the seed, the increase must come from above. Over next Sunday I have promised to be in another church about twenty-five miles north from here. I have been requested to labor in some churches farther west, but I am obliged to decline on account of previous appointments east from here. The very changeable weather at this season of the year interferes very much with the success of protracted meetings; but the unconsecrated members in our churches very much more. Oh, it is the sorrow and burden of our faithful members, that we have to reach out over the lines of so many lukewarm and indifferent members to bring in the unconverted from the world. Our churches need to be revived. Then the world will see a light from the city of God shining into the darkness and many souls will turn to that Light, which came to enlighten the world.

Fraternally Yours,

J. B. BAER.



## DEATHS.

BORNEMAN.—On Jan. 19, 1889, in Boyertown, of consumption, Henry H. Borneman, deacon and faithful member of the Boyertown congregation, aged 64 yrs., 10 mos. and 24 days. Interment at Fairview Cemetery. W. S. Gottshall and A. H. Gottshall officiated.

HUNSBERGER.—On Jan. 30, 1889, in Frederick, Pa., of a disease of the brain which robbed him of his senses, Abraham Hunsberger, aged 68 yrs., 1 mo. and 13 days. The death of his wife occurred 25 days previous to his. His burial took place at Bertolet's Mennonite Church. W. S. Gottshall officiated.

NEFF.—On Feb. 2, 1889, in Schwenksville, Pa., of heart disease, Emma Catharine Neff, aged 46 yrs., 10 mos., and 16 days. Interment at Old Goshenhoppen church. W. S. Gottshall officiated.

SHAW.—In Philadelphia, Pa., of consumption, at the residence of her foster parents, George and Sarah Oram, on Jan. 20, 1889, Ida Shaw, in her 15th year. Deceased was a faithful and devoted member of the First Mennonite Sunday-school, of Philadelphia. She was baptized on confession of faith, by N. B. Grubb, a week before she died, and commemorated the suffering and death of her Saviour. Her pastor being in Canada at the time of her death, funeral services were then conducted by Rev. S. J. Blum.

MEYERS.—On Jan. 20, 1889, in Tinicum, Bucks Co., Pa., of consumption, Erwin H. Meyers, son of Henry F. Meyers, aged 22 yrs., 3 mos. and 3 days. Interment at the Tinicum Lutheran church. Funeral services by R. B. Lynch and A. M. Fretz.

# MISSION DEPARTMENT.

### PRESENT POSITION AND CONDITION OF CHRISTIAN MISSIONS.

Amid all our congratulations we must not forget our humiliation, for while completing the first century of modern missions, it is only the first. Christ has patiently waited for n arly 1900 years to see the travail of his soul. The evangelistic activity of the first centuries gave place to secula ism and selfishness. A thousand years of the dark ages succeeded, during which Christianity scarcely survived. The Lutheran Reformation revived apostolic doctrine, but did not revive apostolic activity and evangelism. The church had to wait three centuries more before she recognized her duty and debt to a lost world. And even now the bulk of Christian disciples do not feel their individual responsibility for the lost. We do work by proxy. We erect great socities and boards, and by them girdle the world with a net-work of missionary organizations, and content ourselves with trifling gifts and sending forth some 5,000 or 6,000 men and women while the converts from heathenism furnish five or six times as many workers as all Christendom! We give ten millions of dollars a year to foreign missions, while in London alone enough wealth is buried in ornaments, jewelry, and silver plate to carry the gospel around the world in ten years. During the nineteen centuries that have passed away, not less than fifty entire generations have perished, and these have included not less than an aggregate 30,000,000,000 souls, or twenty times the present population of the globe. The question is, Can the problem be solved of reaching, with the gospel the universal millions of the race? Of course it must be solvable; for our Lord never would commit to his people an impossible task. If we study the gospel we shall find God's way of solving the problem outlined. It embraces some important factors, which we have comparatively failed to emphasize. Two of them I desire to make very prominent. First, individual call to direct labor for the unsaved; and secondly, the supernatural power of God. Had these been prominent in the life of the church as they should be, the work of evangelization might already have overtaken the population of the globe. We must return to the primitive conception —every believer a herald. In the 13th chapter of Matthew our Lord gives us two parables of the kingdom. In the first he teaches us that the seed is the word of God; in the second that the good seed are the children of the kingdom. Only as we take both together do we get the whole truth. If we would sow the world-field we must scatter side by side with the seed of the word the seed of Christian lives, the word made flesh and dwelling among men, as the Master did. The world will never be brought to the knowledge of Christ by the bible alone—but the bible with the man and woman beside it. We must send forth colonies of disciples to plant Christian homes amid the dark places of the earth. And, secondly, we must have hearty confidence in the supernatural factor in missions. We have a book on "Natural Law in the Spiritual World;" let us have another on Supernatural Law in the Natural World. In these days of naturalism we are in danger of practically denying the direct divine hand in history. Nothing more attracts me to the study and advocacy of missions than the manifest interposition of supernatural power. Nothing short of God's own hand ever opened within one generation the door of all these kingdoms, shut and sealed a century ago. The children of Israel, led by the pillar of cloud, had no plainer proof of God's presence than the ordinary missionary band. The parting of the Red Sea and the Jordan, the route of Amelek, and the falling of Jericho's walls, were not more conspicuous signs of God's power than the marvels wrought in modern missions. The conference ought to yield two permanent results. First, it ought to revive in our hearts the sense of the supernatural, and drive us to importunate prayer. All our machinery, our arganizations and agencies can accomplish nothing without the power of God.—*Dr. Pierson.*

### LOST IN SIGHT OF HOME.

A few months ago, during one of the severe storms that visited Colarado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned, the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the gospel light! They have the open bible, overflowing, with its calls and promises, the faithful warnings from pulpit, the manifestations of God's providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost in sight of the many mansions.—*Foward.*

The church, which lacks the missionary spirit, is practically dead.



### WHO SHALL BE PUNISHED?

A Sioux Indian, whose heart was touched by the story of the Saviour, asked: "How long has the white man known about this?" and on being told, said: "Why did you not tell us before? I think the Great Spirit will not punish us who did not know, but will punish the white man who did not tell us."

So we think. Our responsibility to the heathen lies here; we know, they do not. It was this that pressed so on St. Paul, and uttered itself in his cry: "Woe is me if I preach not the gospel." It was this that urged him from city to city, never satisfied with what he had done, always acting on this ever strengthening conviction, "I must preach the gospel in regions beyond."

We have exactly the same responsibility as he. Not the same gifts; not, perhaps, the same mission; but assuredly the same responsibility to make Christ known in the regions beyond. Granted our first duty is to our immediate neighborhood; that being done, there are then for us "regions beyond." Our field constantly widens. We cannot get away from this responsibility; for Christ, not man, has put it on us. "Go ye into all the world, and preach the gospel to every creature." We cannot in the face of this command shift the responsibility to missionaries and mission boards. These men and societies are not doing our work, but their own. Their work does not lessen the demand upon us in the least. What, then, are we doing to tell the story of the cross to those who know nothing of it? The question, it was said at a missionary meeting, and with thrilling effect, "is not simply whether the heathen can be saved without the gospel, but whether we can be saved if we do not give it to them."—*Parish Visitor.*

### THE UNCHANGEABLE MAGNET.

The common people heard the Christ gladly. He drew them to himself everywhere in his early ministry. They followed him from Judea to Galilee, and thence to Perea. If he stole away in the night hour for much-needed rest, the multitude were on his trail and had found him in the early morning. The rabbi despised and spurned women, but they flocked about the Christ and were graciously welcomed by him. The disciples roughly bade the children to depart, but Jesus at once said, "Suffer the children to come," and they rushed into his open arms. Thus did Christ everywhere draw the people to him.

If the ministry and the church are thus filled with the spirit and mind of Christ, they will attract humanity to them. The heart hunger of the soul is no less intuitive and keen than in that olden day. The Christ manifested in the lives of his followers until they look, speak and act like him, will be an irresistible magnet.

Ah! just here is the difficulty; we are obscuring the Christ. It is possible to present doctrine, reform, and even the ministration of the church, in such a way as to hide Jesus, so that weeping Marys shall go away saying, "They have taken away the Lord, and we know not where they have laid him." We never could chide the people because they did not flock to the sanctuary; but rather, by this fact, were driven, in great humiliation and self-censure, to ascertain where we were concealing the Christ. The minister who thus censures the people utters the severest indictment against himself.—*Golden Censer.*

### PROGRESS IN INDIA.

The progress and success of modern missions is not only encouraging, but indeed marvelous. Considering the number of persons employed in foreign missionary work, the achieved success is greater than in the home field. The *Christian Guardian*, in referring to Sir William Hunter's paper read before the Society of Arts, in which he bears strong testimony in regard to the rapid progress of Christianity in India, gives the following statistical facts of much interest:

"In 1851 the Protestant missions in India and Burman had 222 stations; in 1881 their stations had increased to 601, or nearly threefold. The number of their congregations or churches had, in the same period of thirty years multiplied from 267 to 4,180, or nearly fifteenfold. In the same way, while the number of native Protestant Christians increased from 91,091 in 1851 to 492,882 in 1881, or five-fold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress, therefore, is not only in number, but also in pastoral care and internal discipline. The chief means by which these enormous increments have been obtained has been the larger use of native agency. A native Protestant Church has, in fact, grown up in India, capable of supplying, in a large measure its own staff. Instead of twenty-one ordained native ministers in 1851, there were in 1881, 575; and the native lay preachers had risen from 493 to the vast total of 2,856"

This is but one field of missionary effort, yet it gives us a sample of what is being done, and the progress that is being made to win the world to Christ.—*Methodist Recorder.*

It is not talent we want so much, but purpose; it is not so much the power to achieve, but the will to labor.

# THE SABBATH SCHOOL.

## BLIND BARTIMEUS.

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd;—he hears a breath
Say, "It is Christ of Nazareth !"
And calls in tones of agony,
"Jesus, mercy have on me !"

The thronging multitude increase;
Blind Bartimeus, hold thy peace !
But still, above the noisy crowd,
The beggar's cry is shrill and loud;
Until they say, "He calleth thee !
Take courage, rise, he calleth thee !"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replied, "Oh, give me light !
Rabbi, restore the blind man's sight !"
And Jesus answered, "*Hupage* (*go thy way*)
This faith of thine has saved thee !"

Ye that have eyes, yet cannot see,
In darkness and in misery,
Recall those mighty voices three:—
"Jesus, mercy have on me !"
"Take courage, rise, he calleth thee !"
"This faith of thine hath saved thee !"

—*Altered from Longfellow.*

## ILLUSTRATIONS FOR THE LESSONS OF MARCH.

LES. 1. THE FOOLISH EXCHANGE.—There was an advertisement, in one of the daily papers, to this effect: "*Wanted*, a nice cottage and grounds in exchange for a lot of choice liquors." Multitudes of drinking men have made such an exchange. Not only property, but happiness, home, the welfare of friends, character, prospects, everything have they exchanged for intoxicating liquors. So men sell their characters and clear conscience for money, for honors, for pleasures. They sell their souls for the world, and find that they have sold themselves for naught, as Esau for a mess of pottage, and Judas for thirty pieces of silver.—*Peloubet.*

LES. 2. CHILDHOOD CONVERSION.—There are very many who have no great faith about the conversion of children. They look on a converted child as a sort of *rara avis*, to be put into a museum of natural curiosities. Why there should be such a feeling I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen and one at sixty, I would look on the elder with the greatest suspicion. Out of a church of 2700 members, I have never had to exclude a single one converted as a child. —*Spurgeon.*

LES. 3. An aged negress was asked if she had known Washington. She answered by asking, "Do you know God?" "I hope I do," was the answer. "How, then, may one know God?" she asked. "We may learn something about his goodness and handiwork from what we see in yonder garden, and in these beautiful trees." "You are right, massa; but is there no other way of knowing Him?" "Yes, ma'am, we may also learn something of Him from His dealings with the sons of men, the history of nations, and the lives of individuals." "Can we? But in no other way?" "From the Bible we gain more knowledge of God than from all the other sources put together." "Yes, indeed! and is there no other way?" "By experience." Laying her hand upon her heart, and lifting her bleared eyes to heaven, she exclaimed, "Ah, now you have it, massa!"

LES. 4. A young lady, aged twenty-five years, blind from her birth, had a successful operation performed, enabling her to see. On a lovely, pure morning, the window-blinds were thrown open, and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyes which had so long been sightless. "Oh, wonderful, wonderful!" she exclaimed, "heaven surely cannot surpass this." And thus shall it be with you, O happy disciple of Jesus, when, entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view!

THE largest Sunday-school in Chicago is conducted as one class. There are thirty-five hundred scholars in the class; it is divided into sections of fifty to one hundred members; each section is under the charge of an adult, who simply keeps order and does no teaching. The sections are indicated by blue banners having on them white numbers. The session is just one hour. Thirty minutes are devoted to teaching by the superintendent, Mr. C. B. Holmes, the president of the South Side Street Railway Company, and the other thirty minutes are spent in singing from a song-roll, and in learning and reciting choice passages of scripture. The record is kept by giving each child a number, and opposite the number in the record-book the child's name is placed. A brass badge is then given to the child, and this is shown at the door at every session. The school has been ten years in successful operation. It is the largest mission school in the west.

MY principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now, if I can fill it first with wheat, I shall defy his attempts.—*Newton.*



## INTERNATIONAL S. SCHOOL LESSONS.

1889. First Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 9. March 3rd.

### JESUS THE MESSIAH.—Mark 8: 27—38.

GOLDEN TEXT:—Whosoever will come after me, let him deny himself, and take up his cross and follow me.—Mark 8: 34.

A number of important events occurred between the last lesson and this, and as we can not for want of space refer to them here the learner is asked to refer to Matt. 14: 1 to 16: 12; Mark 6: 14 to 8: 26; and John, chap. 6.

I. *Jesus the Messiah*, 27—30. The disciples had heard Jesus' teachings and they as well as the people in general must certainly be forming an opinion as to who he was. The disciples were learning that he was the Messiah, and now he would give them an opportunity to testify to what they were learning, while at the same time he would more fully reveal to them that truth and his divine nature. The people in general had different views of Jesus, some believed him to have been John the Baptist resurrected from the dead. Others believed him to be Elias, who was to precede the Messiah. Others thought he was one of the prophets. Though they could not, on account of his humility and reserved life, perceive him to be the Messiah, they were unanimous in declaring him to be more than a common man. May not some of the modern free-thinkers learn a lesson here. But what effect had all these different views upon the disciples? Had they come to know the Master thoroughly? Was their faith able to bear the strain of popular opinion? Who would *they* say he was? Here was a test of their knowledge, faith, self-reliance and sincerity. Peter, the spokesman here as on other occasions, answers for the whole company,—*Thou art the Christ.* How simple yet how comprehensive. The Christ—the anointed, long-expected Messiah; the one sent from God, the Son of God. Christ was satisfied with this confession, but they were not yet to publish it to the world. Though sincere they had not yet the wisdom and power necessary to go before the people to proclaim this truth. They must first be taught by and receive power, through the out-pouring of the Holy Ghost upon them.

II. *The Messiah must Suffer*, 31—33. The disciples having confessed Jesus as the Messiah, were now able to receive the truths upon which his work as the Messiah rested, viz: Christ and him crucified. He would be rejected and put to death, and after three days rise again. While apprising them of what would be a sad occurrence, Jesus also taught them the proof of his Messiahship, in the fact that he would rise again. His work as the Messiah would only be completed in his resurrection. Peter would own Jesus as the Messiah but would not learn the lesson of suffering. He began to rebuke Jesus but was not permitted to go far. *Get thee behind me Satan*—Christ did not call his apostle Satan, but he looked for the moment through Peter and saw behind him the old tempter, making use of the prejudices and impulsive honesty of the unexperienced apostle. In the suggestion, that he might gain the crown without the cross, and attain a kingdom of this world, Jesus felt the recurrence of the former temptation, Matt. 4: 8, 9. Peter took only a human view of Christ.

III. *Following the Messiah*,—Profit and loss, 34. Jesus would now have every one to understand clearly what it would cost to be a Christian. While he gives the cost of it he also shows the gain through it. Notice four conditions of being a Christian: 1st. An earnest desire,—if any man will. No force, nor undue influence will make a Christian. 2nd. Renunciation of self—deny himself. Self must be crucified. 3rd. Acceptance of Christ and his doctrine, through shame and suffering, take up his cross. 4. Faithful continuance,—follow me. This is the cost; the gain is life; *eternal life*, while he who follows his own will, loses in the end his soul, and what shall a man give in exchange for his soul. All other losses may be repaired, but the whole world is not sufficient to redeem one lost soul. No remedy, no hope, whosoever shall be ashamed of Jesus, not willing to comply with the above conditions and save his soul; of him will Jesus be ashamed when he cometh in his glory. The kingdom of the Messiah was no earthly kingdom, it was a kingdom of power; and though the people could then not yet comprehend it, some of them should yet witness it. Christ here means to say that the establishing of his kingdom—Church, was now at hand, and should take place in that generation.

Lesson 10. March 10th.

### THE CHILDLIKE SPIRIT.—Mark 9: 33—42.

GOLDEN TEXT:—Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10: 15.

Notwithstanding the fact that Jesus had so earnestly taught his disciples the true way of belonging to him, and had shown them his true glory as a king on the Mount of Transfiguration, they in thinking of this kingdom,—and their thoughts were continually on the subject, were taking a worldly view of it. Their plans, their hopes, and their ambitions, were wrong. In this lesson Christ exerts himself to bring them right in their thoughts and conceptions, and show them the way into the kingdom of heaven.

I. *False Ideas of the Way*, 33, 34. While on their journey toward Capernaum the disciples fell into a dispute as to who should be the greatest in the new kingdom. The fact that three of their number had been especially favored, in being companions in Christ's transfiguration may have been the immediate cause of the dispute. Upon the question concerning the subject of the dispute, they could

give no answer, shame kept them silent, and that silence was the most eloquent confession of their sinful ambition. They were possessed with a self-seeking spirit, this leads to Satan's kingdom not to Christ's. The Christian's desire should be to improve, to become more useful, to gain in holiness and love; to do the best he can in everything, not to have more honor, more power, or even to be better than others.

II. *The True Way*, 35—37. Only the possessors of the spirit of the kingdom can attain to the spiritual kingdom. A being with the spirit of Satan could not be happy in Heaven. The self-seeking, envious, revengeful and haughty spirit could not endure the sacred company of those of the opposite spirit. In these verses we see how Christ teaches the true way to the kingdom, "If any man desire to be first the same shall be last of all. The more a man has of that self-seeking spirit the less he has of the spirit of Christ's kingdom, so the very desire to be first makes him last by the very nature of things. These truths are further impressed on the minds of his disciples by a beautiful object lesson. "He took a child," of such is the kingdom above. Jesus took the child in his arms, showing his love and sympathy for children, and giving an illustration how little children are received by him, and how, children in faith—the least among his followers should be received and treated by those who are stronger. The highest and strongest must have a child-like spirit in order to have Christ, and they who have Christ have not alone him as a separate being, but with him also the Father.

III. *One way but many workers therein.* Christ's remarks called from John the declaration of what they had done to one whom they found casting out devils in Christ's name, and yet was not one of their company. If he was casting out devils in the name of Christ, he must have had faith in him, and worked for him though he was not one of the twelve. Who the one was is not intimated. He may have been one of John the Baptist's disciples who became a believer in Christ, or one of the *seventy* whom Christ had sent out. John's words show a very narrow state of mind, and just the opposite of what Christ was trying to implant into his disciples.

Thousands in every period of church history have spent their lives in following John's mistake. They have labored to stop every man who will not work for Christ in their way, from working for Christ at all. Christ would not have this one forbidden. If he works for Christ, in his name and with success, Christ works through him. The Master gives no favor to the spirit of bigotry. Every one is either for Christ, or against him; neutrality is impossible.

IV. *Aiding or Hindering others in the Way.* Our walk in the true way with the true spirit will prompt us to deeds of love and mercy to one another travelling zionward; and what we do to others as Christ's children we do to Him. The act of the disciples in forbidding the one they found casting out devils, instead of encouraging him, may have caused him to be offended, and Christ here warns them that such who cause offence would better be drowned in the depths of the sea beyond recovery, that they might be saved from so great a sin. The greatest of all wrongs is to lead the innocent, the weak and the trusting into sin.

Lesson 11. March 17th.

## CHRIST'S LOVE TO THE YOUNG.
Mark 10: 13—22.

GOLDEN TEXT:—Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.—Mark 10: 14.

In this lesson we have two pleasing and touching incidents in the life of Christ. Incidents in which every child and young person should feel specially interested. They occurred on Christ's last journey to Jerusalem.

I. *Little Children and Eternal Life.* "They brought young children." Luke says, infants. We conclude from these passages that the children were quite small. A beautiful custom led parents to bring their children at an early age to the synagogue to receive the prayers and blessings of the elders. So we find here they were brought to Christ that he might touch them, and pray. To the disciples this seemed only to be troubling their Master, and they therefore tried to hinder them in coming to Christ. In this the disciples did wrong; it was not in their place to decide who should approach Christ. Jesus was and still is the children's friend, and he has ever an open heart and extended arms to receive them. He, who by shedding his own blood as a ransom for all, will certainly not consider it too much trouble, to impart a blessing upon the children when parents bring them to him. On the other hand he is displeased with those who would stand in the way and forbid them. Let the little children come to me said Jesus, and do not forbid them, for the kingdom of heaven is composed of such as have a spirit like the little children. The spirit that would exclude the children from Christ, needs itself to be converted to him. Those who would come and be blessed must come as little children. "He took them up in his arms. Look at the beautiful picture! Not only would he have them come near, but he is ready to press them to his bosom. Those loving arms, that tender bosom is still and ever ready to receive children when brought to him. His invitation to them is as good now as it was then. Dear children, come to Jesus, he loves you, Dear parents, bring them early in prayer and consecration to him, he wants them. What place do we as parents, pastors, and Sunday-school workers occupy? Are we bringing the children to Jesus, or are we hindering them? Let us apply the test.

II. *The Young Man and Eternal Life.*—From a comparison with Matthew and Luke we notice that this *one* was, (1) a ruler, probably of a synagogue; a leading man in the Jewish religion. (2) He was young, (3) He was rich, (4) Religiously brought up, (5) He had heard of Jesus and was attracted by his teachings. The young man came running—this showed his earnestness. It is a right thing to come to Jesus, but it requires still more than mere earnestness; there must be a right spirit back of zeal to truly receive a blessing in our coming. This spirit seems to have been lacking in this young man. His heart was attached to his possessions. He came with a very important question; a question that should concern every young man. Outwardly he had done all he knew; he had kept the Law from his youth up, till he felt that he needed something more. Christ who knew the state of his heart confirmed that feeling in him, by telling him he was still lacking one thing.

III. *The Conditions of Eternal Life.* Christ referred the young man to the Law. The Law has its part in enabling us to obtain eternal life. The right spirit for eternal life is that which seeks, longs and endeavors to keep the Commandments, not for the sake of meriting eternal life, but from the living principle of eternal life within. One of the first steps to life is the conviction of sin and imperfection by measuring one's self by the Law in its divine strictness. This step the young man had taken, but the true, loving, living principle from within was lacking. Christ tried to lead him to this principle when he told him to sell all, give to the poor, take up the cross and follow him. Christ would not have him to heedlessly dispense of his property, but would have him to make a conscious, willing transfer of it from himself to God, in such a way that he in the future should consider himself as a steward. The principle is the same for us all as it was for him, viz.: We are to consecrate our all,—property, time, life, and self to Christ and his service. The young man went away sad; sad, because his heart was attached to his possessions.

Let us examine ourselves in this matter. May we never in sadness turn from Christ.

Lesson 12. March 24th.

## BLIND BARTIMEUS.—Mark 10: 46—52.

GOLDEN TEXT:—Thou Son of David, have mercy on me.—Mark 10: 48.

The scene of the last lesson is in Peraea, on the east side of Jordan. Jesus and his disciples have crossed over to the west side and are on their journey toward Jerusalem,—which proves to be the last. They tarried over night in Jericho, which lay along the road to Jerusalem. The next morning when leaving the city, occurred the incident in our lesson.

I. *The Blind Beggar.* Blindness was very frequent in that country, and we may well picture before us a number of such beggars sitting, near the gates of Jericho, at any rate the other Gospels mention two. This one seems to have been a noted parsonage, which accounts for the fact that he alone is mentioned by Mark. Blindness is a terrible evil, depriving one of a large part of all that is happy and blessed in life.

Blind Bartimeus is a type of every sinner. 1. The sinner is blind. I said blindness was a great evil, but spiritual blindness is a far greater evil. Natural blindness is a misfortune, while spiritual blindness is a crime; it closes the avenues of real pleasure. It darkens the soul. 2. He is poor. Has nothing that will endure; nothing for his starving soul to feed on; nothing that will comfort him in dying; nothing that gives him hope for the future. 3. He is helpless. Unable to supply his own wants. As Bartimeus is a type of the sinner, so should the sinner follow his type in going to Jesus for healing.

II. *Crying for Help.* In his misery this poor man had still blessings to be thankful for. He could hear, he could cry out, he had persistent faith. Through the use of these he was enabled to obtain help. He undoubtedly had heard of Jesus before, heard of his power to heal; now he heard that he was near. Though the sinners may not see, he still may *hear* of what the Saviour has done; he may hear from others that he is near. He may *cry* for help, and though he may be discouraged, if he truly feels his need he can cry more persistently. He like the blind man must seek salvation in Jesus the Saviour. He must seek it as an act of mercy. He cannot purchase or earn it.

III. *Restored through Faith.* Jesus stood still. He was touched by the blind and halted in his journey to help him. "He commanded him to be brought." Jesus wants to help the man, but he also wants others to help the man to him. He wants man to help him save man. Those that see are to call and lead the blind. The saved are to invite and help sinners to the Savior. The blind man sprang up and came to Jesus. The awakened and penitent sinner will soon cast away the cloak of self-righteousness and haste to come to Christ. Jesus asked the man, "What wilt thou that I should do unto thee?" Not because he did not know the man's wants, but that he might draw out a still more pointed prayer and make the faith of the man shine forth more. Jesus opened his eyes by touching them. His loving hand will touch and restore every sinner that applies as this blind man did. The pardoned sinner should follow Jesus after the example of blind Bartimeus. This experience of salvation is now the argument by which he can persuade others to come to Jesus, and thus help to save them from spiritual darkness.

Lesson 13. March 31st.

## REVIEW.—Twelve Lessons in the Plan of Salvation, from Mark's Gospel.

GOLDEN TEXT:—Thou shalt call his name Jesus, for he shall save his people from their sins.—Matt. 1: 21.

Lesson 1.—A Saviour had been promised, and was eagerly looked for. This lesson records the account of the preparation for him. A messenger was sent before him in the person of John the Baptist. Through him, God introduced to the world His Son as the Sav-

iour. Ques. (1) Have I made preparation for the Saviour? (2) If not, how must we set about to do so?

Lesson 2.—In this lesson I see how the Savior spent the Sabbath day. He rested by teaching his doctrine of salvation, and putting it into practice by saving those in distress. In this he gave a symbol of his mission. (3) How must I spent the Sabbath to please my Saviour? (4) Has the true Christian Sabbath dawned within me?

Lessons 2, 3, 4. 6, 7, and 12, record accounts of the healing power of this Saviour. In all these miracles we have types of the spiritual healing he came to bestow. The necessary qualification to the application of this power is *faith*, this includes a knowledge of our misery, the belief that Jesus as the one sent from God has power to help, and an humble coming to him for salvation (5) Have I applied thus to the Great Physician.

Lesson 5, gives us a beautiful picture of the sowing and growing of the seed of the Gospel of Salvation. (6) What is the nature of the soil of my heart?

Lesson 8.—Here we are taught how we are to work for our Saviour, that others may learn of him and be saved. (7) Am I proclaiming the Gospel in word and deed? (8) What is the great subject applied to myself and to others?

Lesson 9.—Jesus is here professed as the Messiah by his disciples while they in turn must learn, the sad lesson of his suffering as the Saviour and what it cost to be saved. (9) Do I personally know Jesus to be the Christ? (10) Do I willingly and gladly follow him?

Lesson 10.—The true way to the kingdom of God is the humble, childlike walk. (11) Do I walk in that way?

Lesson 11.—Jesus is the Saviour of little children, he has prepared heaven for them, and only such who have the spirit of little children can be subjects of that kingdom. Our hearts must be torn from the passing elements of this world, and set upon following Jesus in order to obtain eternal life. (12) How do I follow Jesus, with myself and my all consecrated to him? (13) If not, how do I ever expect to obtain eternal life?

(The questions are for personal application.)


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# THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

## CHARITY.

BY ALEX. KENNEL.

"The highest Christian duty is that of extending a helping hand to the poor and down-trodden, and the performance of such duties is a great evidence of a Christian faith." These words are from Harriet Beecher Stowe, that noble woman whose wonderful book did so much towards the abolition of slavery. Not long ago I read a short sketch of her charity, and her words which I have quoted above made a deep impression upon me; therefore I chose them for my subject.

"The highest Christian duty is that of extending a helping hand to the poor and down-trodden; and the performance of such duties is a great evidence of a Christian faith." After looking over these words carefully I wondered whether indeed there was any one that could doubt their sentiments; possibly hesitate as to it being evidence of a Christian faith to help the poor and down-trodden; or form an idea that it is unnecessary to collect money for charitable institutions. Who else but the hypocrite despises the poor, drives them away from his door and feels comforted by the idea that it is a sin to be poor. Who else but the man with a heart of stone refuses to give alms for charity's sake. Am I wrong when I say such very men can be found upon every street; yes, and have they not crept into every fold and does not their going to church spread a cloak over their ungratefulness?

Our church as far as is known to me, has up to the present time no hospital for the poor. Neither has any of its members donated a large sum of money to any charity fund. The reason I presume is that we have no very rich people among our church members. I mean none that have donated several thousand dollars towards building or maintaining charitable institutions. However, admitting this to be true, it is surely no excuse that we shall keep silent about this matter and wait until we are all wealthy. Surely if we profess to be Christians it is *absolutely necessary* that we lend a helping hand in the great cause of doing good. What else then is our mission here upon earth if such be not the case.

If there are people who devote almost a lifetime for charity's sake, why should we refuse to do only a little. If there are people who donate one-half of their earthly wealth to charity why should we, or how can we, be so ungrateful, so selfish, as to give but a mite. Horace Greely once said, "To do good is the proper business of life—to qualify for earnestness and efficiency in doing good is the true end of education. The sum of all true knowledge in the child is a consciousness that he lives not for himself, but for his Creator and his Race."

The mite of the poor widow in the parable of Jesus proved to be a far more benevolent act than the gift of the rich man. This shows us that it is not the giving of large sums of money *only* that makes the act charitable before God. It must be our willingness to give and our deeds must show charity towards our fellow men.

All our church going, all our praying and religious affairs will be but a poor evidence of a Christian faith if we have not this brotherly love, this charity towards our fellowmen as a foundation in our course of life.

When the Civil war commenced, Clara Barton, "the apostle of the red cross" had a clerkship in the government department. Hearing of the wounded soldiers she resigned her clerkship and devoted herself to the assistance of suffering soldiers. Miss Barton never engaged in hospital service. Her chosen labors were on the battlefield from the beginning until the wounded and dead were attended to. For nearly four years she endured the exposures and rigors of soldier life in action, always by the side with the field surgeons.

Though always loyal to the Union, never swerving from her belief in the justice of the cause for which the North was fighting, yet on the battlefield she knew no North, no South. She made her work one of humanity alone, bestowing her charities and her care indiscriminately on the blue and the gray, with an impartiality that astonished the foe and perplexed the friend. Many a Confederate soldier lives to bless her for her care and life, while no Union man will ever doubt her loyalty.

When the Franco-Prussian war broke out she immediately tendered her servio-

es on the battlefield under the auspices of the Red Cross of Geneva. On the fall of Strasburg, Miss Barton entered the city with the German army, organized a labor system for poor women, conducting the enterprise herself, employing and remunerating a great number and clothing over thirty thousand. She entered the city of Metz with hospital supplies the day of its fall, and Paris the day after the fall of the Commune. Here she remained two months, distributing money and clothing which she carried, and afterwards in every besieged city in France she extended succor to the poor and suffering.

Her time, her property and her influence have been held sacred to benevolence of that character that will assist in the true progress. Nevertheless, she is one of the most retiring of women, never voluntarily coming before the world except at the call of manifest duty, and shrinking with peculiar sensitiveness from anything verging on notoriety.

I for my part say there is no glory, no honor too great for a person showing such noble acts of charity as Miss Barton. Her honor is far greater than his who seeks riches in order to become renowned and praised by mankind; it is not to be compared even with the honor of the conqueror of the largest battle, for she healed the wounds that he made with his sword and alleviated the sufferings of those which he trampled under his feet.

### CHRIST THE TRUTH.

I am the truth.—John 14: 6.

There is the truth of sincerity; and Jesus is the "faithful and true Witness;" in his lips there was no guile. There was always a correspondence between his words and his works. Everything he said could be relied upon, and can be relied upon now.

Then there was the truth of accomplishment: Christ was full of this. Under the former dispensation all was figure and type; "the law was a shadow of good things to come," but "the body was Christ." He was the true bread which came down from heaven: the true rock whose stream flowed in the wilderness; the true tabernacle "which the Lord pitched, and not man;" the true mercy-seat. Every bleeding bullock, every slaughtered lamb, proclaimed him aloud as the "Lamb of God, which taketh away the sins of the world." All had its fulfilment in Him.

Then there is the truth of reality: all on earth is shadow, but here all is substance.

"In vain we lavish out our lives
To gather empty wind:
The choicest blessings earth can yield
Will starve a hungry mind."

But his flesh is meat indeed, and his blood is drink indeed; and he that eateth his flesh and drinketh his blood hath everlasting life.

Then there is also the truth of doctrine: there are various kinds of truth: historical, philosophical and scientific truth; but Christ was DIVINE TRUTH—that truth which regards the soul and eternity, which tells all we want to know and all we must know; which tells us of our ruin and our recovery; of our reconciliation with God; of the only way of justification; of our sanctification; of the only way of obtaining a title to heaven, and a meetness for it. All this Christ revealed, and all this is obtained in the glorious gospel of the blessed God and His Christ. MORNINGS WITH JESUS.

The following article we clip from the *Herald of Truth*, the writer, no doubt, is a member of the Amish Mennonite church, and as the article contains sound doctrine and seasonable advice, not only for a particular branch of our church, but for the whole Mennonite Church, in fact for all Christians, we take the liberty to give it to our readers with due regard to the writer. Let us hear some more from Bro. Merner. F.

### THE ALCOHOL EVIL.

Under the heading, "Thrashing the wrong man," the Editor of the *Herald of Truth*, Nov. 15th, page 342, gives his views on the situation with which I readily agree, where he says, "He who was brutal and debased enough to give liquor to this man surely is every whit as much to blame as the drunkard for acting the brute, etc." Let us consider this still further on a Christian standpoint.

How is it, dear readers, with moral men and even Christian professors who patronize saloons and thereby encourage saloon-keepers in their vile business? Saloon-keepers much prefer sober and respectable men to sots and drunkards for customers, although their trade brings men as low as man can possibly sink. As long as the better class of society continue to patronize saloons and by their votes help to elect men to important positions who volunteer to work for the interest of saloons, so long will this continue to be the case. How far need we go back to ascertain that names of religious men could be seen on petitions asking to locate and license these drinking places? The result is that drunkenness is alarmingly on the increase, so much so that nations are getting alarmed about it, and use their best efforts to hem that evil. The fact alone that over 60,000 persons annually fill drunkard's graves in the United States, should be enough to put every moral and religious man carefully to consider to avoid any encouragement whatever in the rum traffic. What can we say of the enormous sum of over 900 millions of dollars annually expended for alcoholic drinks? causing untold and heaven crying want and suffering among orphans, widows and friends! All reading minds will agree with me that this great evil is seen and felt the world over. Nations and states are considering the best methods to abolish the saloon, or at least to stay the great evil. The authorities of several of the states of this Union submitted to the people the permission to vote for or against Constitutional Amendments forbidding the manufacture and sale of alcoholic drinks within their borders. In most instances overwhelming majorities were given in favor of such amendments. The legislature has further enacted laws, making saloons illegal institutions, and recently on the 5th of Dec. at Washington, D. C., the supreme court of the United States, in deciding the three prohibition cases from Kansas, settled the prohibition question in the affirmative.

The cry from the saloon element has been that "prohibition is unconstitutional!" but the highest court of the Union holds that a state has the right under its police force, to suppress the liquor traffic, and also to do so without paying damages or rendering compensation to liquor dealers. How inconsistent it would be for Christians to say aught against decisions of a government for which they are daily praying to the allwise Ruler for wisdom and guidance in suppressing the evil from among its people!

I would ask, Can a thinking member of any Christian denomination under the above light enter such an illegal den of vice, for an occasional if not an accustomed drink, without tampering with conscience or without fear of setting a bad example for others? Often it is only a matter of time for a moderate drinker to become a confirmed drunkard and finally fill a drunkard's grave. Certainly the 60,000 annual victims to the alcohol demon are taken from the vast army of moderate drinkers, and O! the Scriptural assertion, "No drunkard shall inherit the kingdom of heaven" has not lost anything of its meaning or its force to these unfortunate and unhappy slaves of drink.

The Apostle Paul near the conclusion of his admonitions to the Philippians, (4: 8.) says, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things."

I leave it to the candid reader, can anything but the reverse of the above be seen, heard, or even expected from the saloon? If this be so then it certainly behooves morality and Christianity to be-think themselves how they may estrange themselves from its poisoning influence.

Watchmen on the walls of Zion in the Amish Mennonite fraternity, what does the Christian world hear from you? Your silence does certainly not indicate in this matter that any of your members can hold on to the old custom of frequenting saloons or by their votes or conversation in any way encourage the rum traffic without being stumblingblocks to members of other denominations whose daily prayers ascend to the throne of Grace for the suppression of this great evil? As a Christian denomination it becomes you to set the example, to warn your members, wherever they are found, to be a light to the world in this manner. In conclusion I can only say with L. P. Smith, We hope no one of our readers will be offended in what is written, but I do hope the day will come when every man will arise in his strength and use all his influence to root out and banish from existence this great evil. J. J. MERNER.

*Iowa City, Iowa.*



### "I DON'T LIKE THE MINISTER."

Perhaps he does not like himself any better than you like him. Perhaps he may be thoroughly convinced that there is need of some change in his make up. But how to bring it about is the question.

We cannot see that your staying away from church will improve him. On the contrary, it will probably add to his discouragement. And discouragement is not the soil most favorable for the growth of excellence. If you would like to see your pastor abler, freer, more whole souled and cheery, stand by him. Make him feel the stimulus of a warm friendship. It will put him upon his best for progress.

We are at a loss to see how your absence for the above reason can improve the church. Absenteeism is not a curative. It creates many ills, but we do not know of its curing any.

Least of all does it appear how your staying away from church because you do not like the minister will help your own soul. Christian graces do not flourish under the deadly nightshade of a dominant criticism.

There is one further view to be taken. How will your continued absence from the sanctuary where you are covenanted to worship, please the Master? It is related that for us He did some things which were not pleasant. Perhaps we may, in return, do for Him a thing even so very hard as to attend church, although we do not like the minister.

Nothing is so strong as gentleness; nothing so gentle as real strength.—*St. Francis D. Sales.*

### THE MINISTRY OF WOMEN.

The Editor of the *Sunday School Times* was asked to explain in that paper the text in I Corinthians 14: 34, "Let your women keep silence in the churches; for it is not permitted them to speak; but they are commanded to be under obedience, as also saith the law." The inquiry appears to have come from one who was puzzled to decide how far it is right for women to take an active part in the meetings of societies designed to promote Christian effort. The editor makes a reply, and we quote from it to show that correct views as to the ministry of women are spreading in the Christian Church.

"It is evident that Paul is not here introducing a new teaching which is wholly different from that which was prevalent under 'the law;' but that he is declaring a truth which is consistent with all that is taught on the subject, by precept and by illustration, in the Old Testament and in the New. And what are those other teachings? Miriam was a prophetess. She led the praises of God's people in a time when they were made God's witnesses before all the world. Deborah was not only a prophetess, but a ruler and a leader in Israel. "She judged Israel," and she directed the military movements of Israel. Huldah was a prophetess. She declared the word of God to king and priest and scribe alike. Micah, the prophet of God, pointed back to Miriam as one of God's leaders in Israel. And Joel, another prophet of God, foretold that in the better days of the Messiah the 'daughters' of the Lord's people should prophesy under the guidance of the Spirit of God. This is the way it was according to the Old Testament record. How was it according to the New? Anna was a prophetess in the temple courts. Elizabeth and Mary spoke songs of praise, which the gospel records for the benefit of future generations, together with the prophesyings of Anna. Priscilla was a companion of Paul in his journeying, and she was one of those who improved the eloquent Apollos' theology, when they 'expounded unto him the way of God more perfectly.' Paul refers to her as one of his 'helpers in Christ Jesus,' unto whom not only *he* was ready to 'give thanks, but also all the churches of the Gentiles.' As Paul says that there was a church in her house, she could hardly have helped speaking in church, unless she went out doors for street-preaching. Philip, the evangelist, had seven unmarried daughters who prophesied, and no apostle seems to have had any rebuke for them. Even Paul, who is cited as opposed to a woman's having any part in public services, refers to the importance of a woman's having her head covered when she does pray or prophesy. In short, if it were found that Paul's words—in the two or three texts which are taken out for proof in that direction—are to be understood as showing that God forbids to woman a part in the teaching of his word or in his public praise, then all these other passages from the Old Testament of the New are to be faced as in hopeless conflict with that teaching,—a conclusion which is not to be accepted by one who receives the Bible in its unity as the word of God. What, then, does Paul mean nere which is consistent with all that is taught elsewhere? The *letter* of his text in his writing to the Corinthians and to Timothy has its application in view of the habits and customs of the time in the communities of which he was speaking. The *spirit* of that text is for all time and everywhere. He enjoins upon Christian women a seemly and orderly conformity to God's word on the one hand, and a due regard to a wise public sentiment on the other hand. Women in the East were, and as a rule they still are, required to be veiled. Paul would not have Christian women seem to be less modest than heathen women. Husbands generally in the East were strongly prejudiced against their wives' speaking in public. Paul advised Christian wives to conform to their husbands' wishes in this thing."

### CHURCH AMUSEMENTS.

The church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so called, and the church has entered the market, and is in competition with these great caterers.

The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusements. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was sung—

> Thou, O Christ, art all I want;
> More than all in Thee I find.

That sort of sentiment is now thought not to be up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep the people from the theatre and opera our churches must be made into semi-theatres and semi-operas.

The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They prepare dramas, farces (very farcical; suppers, fairs and entertainments of every sort. They are spending their wretched strength for naught. So far from preventing attendance upon a full grown theatre and operas by these efforts, they are whetting the appetite of the people therefor.

The church-theatre is a preparation for the world-theatre. Satan is delighted with these inventions. But this is serious business, dreadful business. It is eating out the life of the church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We counsel every follower of Jesus resolutely to discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money liberally for every laudable church object, but stand aloof, positively, evermore from the unholy festivals.—*Guide to Holiness.*



To Business Men.—"I am impressed with the thought that there is a lack of business enterprise with respect to the Master's kingdom. We are living in days of colossal and gigantic schemes of all kinds. Why does not the Church of Christ, embracing as it does so large a number of business men, take up the Master's enterprise as a business matter. The King's business is the evangelization of the world. God makes it His business, for He planned the redemption of the race. Christ made it His business, for He came as the Son of God to die for the redemption of man. The Holy Ghost makes it His business. Never was such business done. What does the Son say when yet a child in the Temple, "Wist ye not that I must be about my Father's business?" What was His business? In Acts x. we have it, if we had it nowhere else, summed up in a few words, "He went about doing good, and healing all that were oppressed of the devil." Good to the bodies as well as the souls; to the bodies on the way to the souls, that the souls might not be embarrassed by the sick bodies, but be free to serve and follow and believe in Him."—*Rev. A. T. Pierson.*

### VOTE FOR YOUR CHOICE.

Twenty-five snakes running through the streets—that's "free whiskey."

Twenty-five snakes gathered into a box, in which twenty-five holes are made by the authority of the court—that's "low license."

Ten of the holes are closed, and the snakes all get out through the other fifteen—that's "high license."

Drive all the snakes over to the next village—that's "local option."

Kill all the snakes in the country—that's "prohibition."

Mr. D. L. Moody will conduct a Bible institute in Chicago, beginning April 1 and continuing sixty days.

### MISS HAVERGAL'S CONSECRATION HYMN.

Rev. E. F. Baldwin writes:—I recently met a devoted Christian nurse, who attended upon Miss F. R. Havergal in her last illness, and was with her when she "fell asleep in Jesus." The minute details she gave me of those days were most thrilling. Some other circumstances she narrated, which I had not seen so fully in print, interested me, and none more so than the story of the origin of those incomparable lines known as the Consecration Hymn, which have since sung their way into many thousands of human hearts. They begin—

> Take my life, and let it be
> Consecrated, Lord, to Thee;
> Take my moments and my days,
> Let them flow in ceaseless praise.

The nurse of whom I speak was walking with Miss Havergal one day, in the spring of 1878 (about a year before her call home), around the garden at Leamington, where she then lived. She said, "I want to tell you of the gentle way by which the Lord led one to Himself whom I have long known. He had, for years, avoided all services. But in the first year of this leading he began to come to church, sitting just inside the lobby. The next year he sat just inside the church. The third year he began seating those who came and took a comfortable seat himself. A short time after this I went by invitation to stay with his family. As I alighted from the carriage he met me at the door and said, 'Miss Havergal, I hope you have come to be a great blessing to us.' On his saying that, I went straight to my room and asked God to give me every soul in that house, and before I left my prayer was answered. Ten in number, they all became anxious about their souls, and found peace. The night this transpired I was so overjoyed I could not sleep. As I lay awake, the lines of the hymn—

> Take my life, and let it be
> Consecrated, Lord, to thee,

passed through my mind, and I put them down in pencil. The next morning I was writing to the head of the Irish Society, and I enclosed these penciled lines. He had, strange to say, just been preparing an address on Consecration, which he delivered to several hundred people. In the middle of his discourse he read these lines aloud. After the service a gentleman came to him and asked if he might have them printed. He did so; and thus within three weeks after they had passed through my mind thousands of copies were circulating in England and Ireland."—*The Christian.*

Be content to fill the little corner, in which Providence has placed you, only so that the light of the Gospel of Jesus Christ may shine through you always.

*For the Mennonite.*

### BIBLE READING—CHRISTIAN SPEAKING.

*Matt.* 12: 37.

E. K. MOHR.

I. Negative.

Eph. 4: 29 f. c., 31; Eph. 5: 4. No corrupt communication, no evil speaking, no foolish talking, no jesting.

II. Positive.

(a) Bridle the tongue.—Jas. 1: 26; Ps. 34: 14. Our example is Jesus.—1 Pet. 1: 21, 22.

(b) Be an example to others.—1 Tim. 4: 12.

(c) Let the mind be occupied with heavenly things, looking for the coming of our Lord.—Phil. 3: 20, 21; Col. 3: 1—4; 2 Pet. 3: 11, 14.

(d) Speak of God and his works.—Ps. 145: 4—6; Isa. 12: 4, 5; Ps. 105: 2, 3; be a witness for Jesus, Acts 1: 8, thus allying yourself with the Holy Ghost.—John 15: 26.

(e) Speak God's words, Num. 22: 35, as others did, Ex. 4: 12; Jer. 1: 9,—as Jesus did, John 12: 49, 50; John 17: 8 f. c. Such words faithfully spoken will be words of sweetness.—Prov. 16: 24, and words of power.—Jer. 23: 28, 29; Jer. 5: 14.

III. About my neighbor.

Before opening my mouth about others let me apply this test: Is it kind? Will it do any good? Is it Christlike?" The speaking of others in a wrong spirit and in wrong words is one of the devil's mischief channels, used more than perhaps any other. The Bible has somewhat to say to us on this subject;

He that repeateth a matter, Prov. 19: 9; and the whisperer (taking in a goodly number of us) Prov. 16: 28. Not only must we not repeat, nor whisper, but we are not to listen to a reproach against a neighbor.—Ps. 15: 1—3, see margin. Not only this, but God touches the source of all this mischief in our thinking—Zech. 8: 17. "Who is sufficient for these things?" "My grace is sufficient." "I can do all things (even my thinking and my speaking) through Christ which strengtheneth me." The charity born of God thinketh no evil.—1 Cor. 13: 5.

IV. Our prayer.

Ps. 141: 3; Ps. 19: 14; Ps. 51: 15.

*Grand Rapids, Mich.*

### SAVED BY GRACE.

I was announced to preach in a certain country town in the eastern counties. It does not often happen to me to be behind time, for I feel that punctuality is one of those little virtues which may prevent great sins. But we have no control over railroad delays and breakdowns; and so it happened that I reached the appointed place considerably behind the time. Like sensible people, they had proceeded as far as the sermon. As I neared the chapel, I perceived that some one was in the pulpit preaching, and who should the preacher be but my dear and venerable grandfather! He saw me as I came in at the front door, and made my way up the aisle, and at once he said, "Here comes my grandson! He may preach the Gospel better than I can, but he cannot preach a better Gospel; can you, Charles?" As I made my way through the throng, I answered, "You can preach better than I can. Pray go on." But he would not agree to that. I must take the sermon, and so I did, going on with the subject there and then, just where he left off. "There," said he, "I was preaching on 'For by grace are ye saved.' I have been setting forth the source and fountain-head of salvation; and I am now showing them the channel of it, 'through faith.' Now you take it up, and go on." I am so much at home with these glorious truths that I could not feel any difficulty in taking from my grandfather's the thread of his discourse, and joining my thread to it, so as to continue without a break. Our agreement in the things of God made it easy for us to be joint-preachers of the same discourse. I went on with "through faith," and then I proceeded to the next point, "and that not of yourselves." Upon this I was explaining the weakness and inability of human nature, and the certainty that salvation could not be of ourselves, when I had my coat-tail pulled, and my well-beloved grandsire took his turn again. When I spoke of our depraved human nature, the good old man said, "I know most about that, dear friends;" and so he took up the parable, and for the next five minutes set forth a solemn and humbling description of our lost estate, the depravity of our nature, and the spiritual death under which we were. When he had said his say in a very gracious manner, his grandson was allowed to go on again, to the dear old man's delight; for now and then he would say in a gentle tone, "Good! Good!" Once he said, "Tell them that again, Charles," and of course I did tell them that again. It was a happy exercise to me to take my share in bearing witness to truths of such vital importance, which are so deeply impressed upon my heart. While announcing this text I seem to hear that dear voice, which has been so long lost to earth, saying to me, "Tell them that again." I am not contradicting the testimony of forefathers who are now with God.—*Spurgeon.*

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*Macdonald.*



## FOR THE CHILDREN.

### HOW QUARRELS SOMETIMES START.

Two boys were walking along a country road. Observing a particularly fine large field of clover, one boy said,

"I wish I had a great, big field like that!"

"And," said the other boy, "I wish I had a thousand sheep!"

"Why, what would you do with so many sheep?"

"I'd turn them all into your field!"

"No, you wouldn't!"

"Yes, I would!"

And at it they went, tooth and nail, hammer and tongs! The quarrels of older people and wiser heads are often as foolish. It is not far from tweedle-dum to tweedle-dee, but there are plenty of people ever ready to fight for the difference.

### HOME-MADE DRUNKARDS.

Many a full-grown inebriate in his sober moments, remembering his childish imitation of "manliness" done for *fun*, has felt like adapting Hood's lines:

"It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy."

But what shall we say of the father whose habits provoke evil imitation in his child, and set him the first example of shame? Here is what one such father overheard one day, in his own home—and, we are happy to say, it cured him.

"I say, Jim, let's play."

"Well, what will we play?"

"Why, you keep a bar and I'll be papa, and come in and get a glass of brandy."

Rob and Jimmie soon fixed up a bar by laying planks across the corner of the fence, and furnished it in a few minutes with some old bottles and two broken glasses, and then getting the cook to give them an old jug that had once been used for molasses, and filling it with water they began business.

"Good-morning, Mr. Glidden!" said Rob, as he marched up to the bar.

"Good-morning! good-morning! glad to see you out such a fine morning. What will you have to-day?"

"A glass of your fine brandy to cheer me up a little," was the reply; and, being helped to a half-glass of molasses water, Robby soon disposed of it, and called for more; and, after drinking several times, he staggered away in such perfect imitation of his father that the little bar-keeper roared with laughter.

There was one, though, who witnessed the scene that did not laugh, and would you believe it, it was Robby's own father. He had been in the very same state the night before, that his little son had imitated so well, and of course was not in a condition to attend to business, and so he had been in the Summer-house for several hours trying to entertain himself with the morning paper, and had heard every word that had passed between the little playmates. It set him to thinking, and the result was that he signed the pledge that very day. "I could not bear to have my son grow up in that way," he said to his wife that night, "and with the help of God, I'm going to set him a better example," and he did.—*Herald and Presbyter.*

### TWO GENTLEMEN.

I saw two gentlemen on a street-car lately. One of them was grown-up. He was handsomely dressed in a gray business suit, and had very neat kid gloves and fine boots. The other was about twelve years old. His jacket had several patches, and needed more, and his shirt was of brown cotton and not very clean. Do you wonder how I knew he was a gentleman? I will tell you. The boy went through the car to give some message to the driver. As he returned, he gave a little jump through the door, and as he did so, his bare foot touched the grown gentleman's knee and left a little mud on it. Turning around on the platform, he raised his straw hat, and said very politely, in a clear tone, "Please excuse me." Then the other gentleman bowed in his turn, just as he would have done to one of his own age, and said with a pleasant smile, "Certainly."—*Youth's World.*

### HOME RULES FOR THE YOUNG.

Be prompt at every meal hour.

Shut every door after you, and without slamming it.

Let your first, last and best confidante be your mother.

Don't make a practice of shouting, jumping or running in the house.

Never interrupt any conversation, but wait patiently your turn to speak.

Carefully clean the mud and snow off your boots on entering the house.

Tell of your own faults and misdoings, not those of your brothers and sisters.

Never sit down at the table or in the sitting room with dirty hands or tumbled hair.

Never reserve your good manners for company, but be equally polite at home and abroad.

## THE MENNONITE.

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### SPECIAL EVANGELISTIC WORK.

Under the guidance of Providence, I was for the fourth time permitted to visit the churches in western New York and Canada, for the purpose of holding special evangelistic meetings. The cold night of Thursday, February 14, found me on the express train running between Philadelphia and Buffalo over the Lehigh Valley R. R. speeding my way to Clarence Centre, where I arrived at the beautiful home of our dear Brother Jacob Krehbiel in the afternoon of the 15th.

After partaking of a rich supper, I accompanied the family to the place of worship. Here many familiar faces looked into mine, while God declared through me, his servant, the glad tidings of salvation. The meetings were continued through the following week, with the exception of two evenings as on those evenings it was impossible to go out on account of the snow-storm that was raging. On Sunday morning, the 17th, I had occasion to speak a few words to the Sabbath school. The lesson for the day gave me an opportunity to direct the children, though they might feel somewhat timid, to take courage and go to Jesus and with faith touch him who is ready to help in all need. After the close of the Sunday-school, we directed our attention to the great Light of the world, John 12: 46—48.

On Thursday afternoon, we had a meeting at the house of John Krehbiel and his sister Hannah, two of the oldest members in that congregation. Here we spoke in German of the fellowship of believers with Christ. During my stay here, beside the meetings, when the weather permitted, we visited the homes of the members, encouraging them in the work for the Master, and inviting to Jesus such as we found yet outside of the fold of the Great Shepherd. Quite a number, especially of young people, have manifested a feeling of deep concern about their souls.

On Saturday morning, Feb. 23, I bid adieu to Clarence Centre and in company with Bro. Krehbiel, while the thermometer showed 10° below zero, I rode on a sled about 17 miles to Buffalo. While stopping here a few hours, we called in to see J. J. Sims, a fellow-laborer in the vineyard of the Lord. Bro. Sims is deeply interested in the Lord's work. May the Lord bless his efforts to the salvation of many. Bro. Jacob Danner's family gave us a hearty welcome. After partaking of a good supper we wended our way to Stevensville, where services had been appointed in the church for the evening. Here, as upon all previous visits, we met a large audience characterized with a deep interest.

The meetings here were continued during the following week with an increase in numbers and interest. I can most heartily concur in the words of Bro. R. in his report in March issue of THE MENNONITE of a trip to the brethren here, when he says: "They are very active and the Christian spirit and life are manifested on all occasions. A Mennonite church of this kind must grow and be a blessing to the community." The church is truly in a prosperous condition, with a neat place of worship, an interesting and well attended Sabbath school, a weekly prayer-meeting, and quite a number of young people to replete, and increase her ranks.

On Sunday morning, we had a meeting at the house of Bro. Danner. In the afternoon I attended the Sabbath school, taught a class of young girls, and again upon invitation of the superintendent, Abraham Johnston, who is also the resident minister here, I spoke a few words to the school on the subject of repentence as brought to our attention in the lesson. In the evening we had the Lord with us while I addressed a large audience on Christ's ability to to save, Heb. 7: 25. The days, as at Clarence Centre, were spent in visiting families and pressing the matter of religion upon the hearts of those we met. On Wednesday afternoon, we filled an appointment at the Black Creek meeting house.

On Thursday morning, Bro. Krehbiel was obliged to go to his home, leaving me with Bro. Johnston. On Friday afternoon, I addressed a large meeting at the house of George Heximer. These young people have lately made a start to serve the Lord, and can already speak much of the blessings they enjoy in this service. Themselves and their home are consecrated to their Redeemer. May the Lord abundantly bless them.

Our closing meeting here was on Friday evening. With deep affection we bade farewell and God-speed to the brethren. On Saturday morning, March 2, Bro. A. Johnston accompanied me to Pelham township, about 20 miles distant, where an appointment had been made for the evening in a school house. Here I spoke to the audience of the love and power of Christ to save, and after the services made a number of friendly acquaintances.

On Sunday morning, two young friends took me to what is commonly known as the *Twenty* in Lincoln Co., about 13 miles north. Here in the mountain meeting house, I had the pleasure of meeting for the first time with Bro. Solomon Gehman of Waterloo county. He had come to conduct the services for Bro. A. Hunsberger, the resident minister, who is confined to his house on account of sickness. The brother spoke very fervently in German, after which at his request I spoke briefly in English. In the afternoon a large audience greeted us in Moyer's meeting house. The pleasure was afforded me to speak from Heb. 7: 25, and of listening to very practical and eloquent additional remerks by Bro. Gehman. During my stay here, I made my headquarters with my wife's parents, Jacob F. Rittenhouse's. The aged and infirm were visited. Bro. Hunsberger is very feeble, and there are but little prospects of his recovery. Though weak in body, he is strong in spirit. He is looking forward to his eternal reward with Him whom he has so faithfully served.

On Friday, March 8, I left Canada and went to Niagara county, New York. A meeting had been appointed for the evening at the house of Uriah Binkley and though a fierce snow storm was raging the gathering was quite large. Here Bro. Krehbiel again joined me in the services. On Saturday morning we had services at the usual place of worship here, but on account of the snow storm still raging and the almost impassable condition of the roads the audience was small. In the afternoon we once more visited our aged and invalid brother, Abraham Witmer, near Suspension Bridge. Though looking apparently well, the brother is suffering from the effects of rheumatism, so that the crutches are his constant companions. The time is coming too for him, I trust, when he shall be able to cast away his crutches and leap for joy in the streets of the New Jerusalem.

In the evening we had a meeting at the house of Joseph Witmer, and on Sunday morning again at the schoolhouse, where services are usually held by the brethren here. In the afternoon we drove to Shawnee, 80 miles distant, paid a visit to the family of Bro. Daniel Hollenbeck, and in the evening had the closing meeting for this tour in the church in Shawnee. The Lord has abundantly blessed me on this trip. With the help of the Lord, and the assistance of the brethren I have sowed the seed in faith, trusting to the Lord for the increase and the fruit. But I must say not alone have we sowed, but the Lord has so blessed the former efforts that we could already reap some fruit.

ALLEN M. FRETZ.

*Bedminster, March* 18, 1889.



## CHURCH NEWS.

HEREFORD.—The Y. P. S. C. E. of the Hereford Mennonite church celebrated the National Day, or the eighth anniversary of the original Christian Endeavor Society, on Saturday evening, Feb. 23d, by having a missionary meeting. The following was the programme for the evening:

Address by Jos. B. Bechtel.—"The Blessings of our Society."

Address by Rev. C. H. A. van der Smissen.—"The Jews."

Address by Andrew Berky.—"The Negroes."

A Missionary Declamation, by Thomas Dugan.

Selection by Emma Landis.

Essay by Hannah Yeakel.—"The Mohammedans."

Appropriate prayers and music were included in these exercises.

A collection was taken for the benefit of our missions. The exercises were very interesting and appreciated by all present.

The Society was also encouraged by two new members signing the constitution and becoming active members. The Sunday-school has been continued during the winter and is in a very prosperous condition. Election of officers for the coming year will be held Sunday, March 17th. The Mission Sewing Society have nearly finished their work for this winter. We suppose the work will be concluded the next meeting at Samuel B. Latshaw's, Thursday, March 21st.

OBITUARY.—On February 27, 1889, John Stauffer died after a protracted disease of the stomach and liver. He was a son of Abraham Stauffer and Maria nee Schleiffer, born February 3, 1827. He married on November 4, 1849, Hannah Strunk, who died on September 27, 1887. In 1876 he was elected elder of the Upper Milford Mennonite church, and was twice re elected. He served his congregation with faithful love, and worked in full harmony with his pastor, whom he aided by advice and through his influence. He reached an age of 62 years and 24 days. Two of his four children are living and mourn the loss of a loving father.

The funeral took place on Wednesday, March 6. The undersigned spoke at the house, assisted by Bro. Mack, of our old brethren, and preached at the meeting house. The text was Rom. 8: 14—18.

The death of our elder is a sad loss to our congregation and its pastor,

C. H. A. VAN DER SMISSEN.

# MISSION DEPARTMENT.

### FROM OUR MISSION STATION.

CANTONMENT, IND. TER. Feb. 23, 1889.

Dear Bro. Grubb:

Not a long communication, yet a few lines I shall try to write to you and to the dear readers of THE MENNONITE today. You have learned already that the Lord has transplanted Sister Voth, the dear wife of Bro. H. R. Voth, in Darlington, from our mission field into the Fields of Glory, where she now reaps what she has been sowing here below. The Lord's dealings with Brother Voth and with our mission seem to us rather hard, but he is the God of love, and he does only what is best for us. "This also cometh forth from the Lord of hosts, which is wonderful in council and excellent in working."—Isa. 28: 29.

Here at Cantonment we and our school children are bodily all well. Thanks be unto God, who gives us grace that we yet may labor in his vineyard. At the present time we have 52 children in our school. Last week a white man who was married to a Cheyenne woman, who left him and his children, brought us two of his children, one being about 3 and the other 1½ years old. We have several pretty young children in school.

Quite a number of Arapahoes are building houses south of Cantonment now. Be it slow though, yet they make some progress in their outward life. But we long to see the day when our Indians shall be converted unto Christ and unfold true Christian life.

As much as possible we have pushed on the preparatory work for the new school-building. A well has been dug, but it does not contain enough water yet. We hope though to find pleuty of water by boring deeper. A portion of the stones that will be needed for the basement of the building are hauled already. Also some wood for the burning of brick has been chopped already. Brother A. T. Kruse, who is going to build the school-house, and Bro. Chr. Krehbiel, who during the next summer will assist at the material work here,—they both are from Halstead, Kansas—are on their way to Cantonment. But it is unpleasant to travel, for we have not had this winter such cold weather yet as we have to-day. When the Arapahoes come into our rooms, first what they say is *Natha nakattha*, i. e. strong (very) cold. Then they will take a seat close to the stove. We hope that this cold weather will not last very long.

Just now a young Indian, who in his former years has been in school, is in my room. A picture on the wall, which represents Jesus and the Samaritan woman at the well, attracts his attention. At one side of the picture we read the precious text from the Bible, "Christ Jesus came into the world to save sinners." Some of our school boys have helped me to translate these words into the Arapahoe language. It reads thus, Christ Chesus neh't chati het betaawnhu hat nenayahat woxtahuha. On these words we began a conversation in which I found that the young man did not know much about our Saviour. He said he had known more about him, but he had forgotten most of it since he had left school. I asked him whether he wanted to be saved. He answered yes. Then I told him what he had to do on his side to make sure his salvation and urged him always to come to our meetings during the week and on Sundays and be diligent to learn all he could about his Saviour. Until now he has found more pleasure in dancing than in attending any of our devotional exercises. Oh, would he and other young men round about us, who seem so indifferent about their souls' salvation, soon allow Jesus to create a longing for him, the Saviour, in their hearts, and their souls would be saved.

Lately I looked through the compositions of our scholars. Among them I found one which I thought I might send along with these lines. It has been sent as a letter once to a young friend in Pennsylvania. It shows the knowledge the writer has about our Saviour. And now in her childhood's years she also believes what she has written. Would the Lord grant that she would also stand in her future trials and temptations, having living faith, by which she will be saved to eternal life.

Remember us and the Lord's work in your prayers.

Your brother in Christ,

J. J. KLIEWER.

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CANTONMENT, IND. TER.

Dear Friend:

I shall try to write as much as I can about Jesus, who has died for us and now can save us. Jesus is in heaven now. We can not see Jesus with our eyes, but He can see us. God is very good to us. He will bless our school. Jesus has suffered and died for us because He loves us. Now we ought to love Him too and give Him our hearts. Then we are the children of God and He can bless us and our school richly. The Bible tells so much of Jesus and what we must do to be saved. Jesus died on Mt. Calvary. There He died for all the people. We ought to remember Him all the days of our life and pray to Him to forgive our sins. Then Jesus is pleased and will make us happy here on earth and in heaven, where there shall be no more sorrows. Heaven is a happy place and there we shall see and be like Jesus for ever and shall praise God every day. I send my best wishes to you and your friends.

FROM MINNIE CHAPMAN.



### AFRICA.

Nothing was known of the interior of the dark continent until within a few years; now Africa is girded with Christian missions. Between thirty and forty societies are working there. On the eastern coast the English penetrated to the great lakes, walking over the burning sands a thousand miles on foot, to plant the standard of the cross. On the Congo river the Baptists of our own country have recently taken charge of the missions founded by Mr. Guinness, and their work is to be pushed into the interior—into the center of cannibalism. Truly "Ethiopia is stretching out her hands unto God." The island of Madagascar, on the eastern coast of Africa, has been so largely Christianized that the natives of late gave some ten millions of dollars to Christian missions and evangelistic work.

To-day thirty four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools; practically, the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned. If the cry of the lost nation reached the ear of those young men at Andover, with whom our work began, and would not let them rest, how that selfsame cry, to-day repeated from every people and land, and grown more articulate, must thrill the very heart of Christendom, and command instant and glowing response!—*Judson Smith, D. D.*

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They said that "The Lord Jesus was willing to abide in the heart that was wholly yielded up to him." They said that "If there were some things in our lives that made it difficult to surrender our whole nature to Christ, yet if we were willing to be made willing to surrender them, he would make us not only willing, but glad." They said that "Directly we give or attempt to give ourselves to him he takes us." All this was simple enough. I could have said it myself. But they urged me to take the definite step, and I shall be forever thankful that they did.

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The Burmans seem more ready to hear the Gospel than ever before. Twenty-nine were baptized in June, or half as many as were reported for the whole of 1887.

### MISSION NOTES.

There is no trouble in reaching a soul, but it takes a soul to do it.—*A. T. Pierson.*

More than one million colored children in the south are not in the Sunday-school, nor in the public school.

There are missionaries of 33 societies laboring in Africa, and the bible has been translated in whole or in part into 66 of its dialects.

Five years ago there were five girls' schools in Yokohama and Tokio. To-day there are more than thirty, and all well patronized.

The *Baptist Missionary* says: "When the Moravian church had but six hundred members, it began to send out foreign missionaries.

Twenty years ago the gospel was not allowed to enter Spain; now there are between 10,000 and 12,000 adherents of the evangelical churches.

The Madras Mail gives the following proportion of criminals to the population of South India: Hindus, 1 in 447; Mohammedans, 1 in 728; Christian, 1 in 2,500.

One hundred thousand heathen die every day. If you have a watch ticking seconds, almost every tick sends an unreached soul through the gates of death. Yet the efforts of the Christian church to reach and save this perishing multitude is greatly embarrassed because it cannot find women willing to go.

The Indian women are coming hourly to the front. At a late meeting of the Presbyterian synod of Dakota, the Indian women reported having raised $500 for missionary work among their own people the last year. This was more than all the money raised by their white sisters in three societies.—*Christian Union.*

Statistics published by the *Missionary Review* tell us that in 1886 every "worker"—ministers, missionary ladies, and native helpers—in foreign fields gained on an average three-and-a-half souls for the Master. What a splendid return for a year's work! How many ladies—Christians for years—have never yet directly led one single soul to Jesus!

Dr. Talmage, in one of his sermons, recently said: "Don't say you will be benevolent when you get rich. As well might the rose say, 'I will emit no fragrance this month, but next month I will flood the gardens with aroma.' Next month it is dead." The bible rule of doing good to others is to do so "as we have an opportunity." Then and there is the time. To wait for the future is to lose the opportunity.—*Independent.*

# THE SABBATH SCHOOL.

### FIRMLY FIXED.

The memorizing of Scripture acquires additional importance in connection with the Sunday-school, because, as a rule, that is the time and place in the life of a boy or girl when it must be done, if it is ever done at all. Youth is the golden age of memory; what is thoroughly learned in early life is not forgotten. Like an axe or other object imbedded in a young tree and bound there by all the subsequent growth, a great fact or truth once firmly fixed in the mind of a child will not be lost, and can never be removed by other and later influences. A sailor boy was once thrown on ship-board among a company of rough men who wanted to teach him to drink rum and chew tobacco and to swear, but he persistently refused. At last one of the men said to the rest: "We might as well give up; we cannot spoil the lad, for he is 'chuck full' of the Bible." A little Irish boy had obtained a New Testament. The parish-priest learned of the fact, and coming to the cottage requested to see the book; no sooner did he get possession of it than he threw it into the fireplace. "You may burn the Testament," said the boy, "but you cannot take from me those first seven chapters of John's gospel that I have learned by heart."—*Rev. C. H. Morgan.*

### ABOUT YOUNG MEN.

It is estimated that but fifteen per cent. of the young men of this country attend church with any regularity, that only five per cent. are church members, and that seventy-five per cent. never go to church at all. The attendance of young men at church, prayer-meeting, or Sunday-school is very small indeed. On the other hand, the countless saloons, billiard rooms, dance halls and other even worse places of vice, that are to be found in all our towns and cities, depend for their support almost entirely upon the patronage of young men. In one house of correction in a western city, the records showed 1,773 inmates, 1,172 of whom were young men between the ages of sixteen and thirty-two. In an eastern state penitentiary, where there are no boys, the average age of the 1,900 inmates is less than twenty-four years.

The cost to a certain county of trying and convicting one of these criminals (twenty six years old), was over $10,000; and upon another $30,000 were expended before he was executed.

To maintain the liquor saloons of the United States—a prominent agency for ruining young men—over $750,000,000 annually, or $2,000,000 daily, are expended.

### GEMS OF THOUGHT.

Better a diamond with a flaw than a pebble without one.

If the way of Heaven be narrow it is not long, and if the gate be straight it opens unto endless life.—*Bishop Beveridge.*

It is truly a serious thing for a Christian to go forward, but it is more difficult to fail, and give up, and live for the world.—*Dr. Goodell.*

Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.—*W. M. Taylor.*

I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—*Albert Barnes.*

The love which does not lead to labor will soon die out; and the thankfulness which does not embody itself in sacrifices is already changing to ingratitude.

Nor with thy share of work be vexed;
Though incomplete, and e'en perplexed,
It fits exactly to the next.
—*Adelaide Proctor.*

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—*F. W. Robertson.*

The Bible, diamond-like, casts its shadow in every direction; torch-like, the more it is shaken the more it shines; herb-like, the more it is pressed the sweeter its fragrance.—*Payson.*

It is a good thing in a Sunday-school to have a certain time set apart for a spiritual census, annually or semi-annually. The lesson may be properly laid aside and the school called together after some personal conversation of teachers with scholars. Then let the names of the different classes be called, and the scholars respond by rising, and those who are able to do so give some words in their own language, or in the words of the Scripture, that may express their spiritual experiences or desires. This will add great interest to the school, and will lead many also to look forward to the time when they shall thus publicly confess Christ before men. It also affords an excellent opportunity for permitting the teachers to do personal, practical work, that should form one of the principal objects of the Sunday-school, but which is so sadly neglected in many places.—*Words and Weapons.*

Heart work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love Him, my heart will be filled with His spirit and obedient to His commands.—*Baxter.*



**INTERNATIONAL S. SCHOOL LESSONS.**
1889. Second Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 1. April 7th.

## THE TRIUMPHAL ENTRY.—Mark 11: 1—11.

GOLDEN TEXT.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee.—Zech. 9: 9.

Jesus had spent his last Sabbath on earth at Bethany with his friends—Lazarus and his sisters. The next morning,—our Sunday, Jesus prepares to enter Jerusalem in fulfilment of what the prophet had foretold of him in our G. T. The public roads leading to Jerusalem were thronged with people going up to the feast of the passover which occurred that week. Among these throngs, Jesus would enter publicly in the manner as prophecied of the Messiah and King.

I. *Preparations.*—When near Bethpage, on the way to Jerusalem, Jesus sent two disciples to the village to bring a colt which they should there find. In the prophecy from which our G. T. is taken we find that the Messiah was to enter Jerusalem riding upon an ass's colt. Matthew in his account is more definite, he states that they should find a mother ass with her colt. As the colt was what the Lord wished to have, no reference is made by Mark to the mother. If the owner should ask why they were loosing him, they should say that the Lord had need of him. No doubt the owner of the colt was a secret disciple of Jesus, and that he was acquainted with the twelve. So when told that the Lord needed the colt he was willing at once to give them permission to take him. Christ wants to make a triumphal entry into every heart as King and Saviour. To this certain preparations are necessary. 1. There must be obedience to his will. 2. Humble service in carrying out his mission. 3. Giving up ourselves and our possessions for his service. 4. Going on in the way of duty in spite of objectors.

II. *The Procession.*—The people cast their garments on the colt, Jesus sat thereon and rode. While thus riding along many of the people showed their reverence by spreading their garments in the way, or cutting down branches off the trees and strewing them in the way, singing and shouting as the procession proceeded, "Hosanna" etc. v. 9, 10. Hosanna means, "Save we pray," and signifies same as "Salvation!" From the enthusiasm manifested by the people, we must conclude that among the common people, many believed on Jesus, and were ready to accept him as the Messiah; and though we do not have any manifestation of enthusiasm shown toward Christ in his suffering, we must not necessarily conclude that in general the same, who today cried "Hosanna," cried then, "Crucify him!" No doubt there were some carried away by the enthusiasm in both cases.

In this procession we have a foreshadowing of the triumph of the Gospel; Jesus is riding through the centuries to the new Jerusalem. In this procession, as in the one of our lesson, we should cast our all before him as our King. It is a great privilege to honor Jesus as our King and cry "Hosanna," to him; he alone is able to save. Salvation is in him, to the Jews that went before, and the Gentiles that follow after. Let us be more enthusiastic in our following in the procession, but let us beware that our enthusiasm is not turned the other way, when we have to face suffering for him.

Lesson 1. April 14th.

## THE REJECTED SON.—Mark 12: 1—12.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

The next day after the triumphal entry into Jerusalem, Christ cleansed the temple, and the day following he went into the temple and taught. The chief priests and elders now began to question his authority. He answers them indirectly by referring them to John the Baptist, and with a few parables, showing them their error in not receiving him as the Messiah. One of these parables forms our lesson for to-day. We will consider this parable as applied by Christ, also, how applicable for the present.

I. *The Vineyard.*—The kingdom of God is likened unto a vineyard, entrusted to the care of the Jewish nation. There was the hedge of divine protection; the wine-press of the law and sacrificial rites; the tower of divine manifestations; the husbandmen, priests and elders of the people.

This vineyard now is the Christian church, and every individual heart, regenerated through the Spirit is a part of the same. This vineyard is hedged about with God's word, his promises, his providence, his spirit. The influences God confers upon us to make us fruitful,—as the Bible, the Sabbath, Christian homes, church ordinances, the influence of the Holy Ghost are the winepress and tower. Those in authority in the church are the husbandmen. God expects his vineyard to bear fruit to the enjoyment of the husbandmen and rent for the privilege. These fruits are obedience, love, righteous living, work and gifts for the advancement of his kingdom. The season for the fruits are the opportunities.

II. *The Wicked Husbandmen.*—The servants sent were the prophets of the old dispensation. They were dishonored, beaten, cast-out, and killed. God not only expects his vineyard to bear fruit, but he also expects the husbandmen to give him his share. The true workman for Christ will not claim the honor but will give it to the Lord whose he is and in whose name he labors. In this parable we have a picture of the way impenitent men still treat God's messengers of mercy,—the Bible, the influences of religion, and the calls of the Holy Spirit; rejecting and sending them away empty. The last means of

grace was still open. God sent his son, Jesus, unto his chosen people. But his own received him not. The Son was sent, not to punish the wicked husbandmen but to be received by them. In receiving and reverencing the Son their past sins would be forgiven and forgotten. In Jesus are the highest possible powers that can work together for the salvation of man,—the forgiveness of sin, the light of truth concerning God and immortality. In him is the last and crowning effort of divine mercy; after which, on the one side, all the resources even of heavenly love are exhausted; on the other, the measure of sin is perfectly filled up.

III. *The Punishment.* The Jews rejected Christ, and drew upon themselves the punishment which they consented to as proper for such husbandmen; they were destroyed and the vineyard—kingdom of God, committed unto others;—to us who have the privileges of the Gospel. How do we treat God's messengers, and his Son? Like sin will merit and receive like punishment. The rejected stone—Son of God is the corner stone of the Church, whosoever will fall on it will be broken, but on whomsoever it shall fall, it will grind him to powder. Let us all personally apply this parable, and learn a lesson to our eternal welfare.

Lesson 3. April 21st.

## THE TWO GREAT COMMANDMENTS. Mark 12: 28—34.

GOLDEN TEXT:—Love is the fulfilling of the law.—Rom. 13: 10.

The time for Jesus to suffer and die was now near at hand; his time had come, as he alluded to on different occasions. He was ready to draw upon himself the enmity of the people, in laying bare their sins. And so we find on the side of the people various attempts made to entrap him and bring him before the Roman court. First we find the Pharisees coming to him with a question concerning the paying of tribute to Cæsar. Next came the Sadducees trying to puzzle him with a question concerning the resurrection. These questions were answered with such wisdom that the questioners were silenced, even unto this day. In this lesson we find a lawyer—a great and learned doctor of divinity putting a question of law to Christ to try him. Again he triumphs with the simple but infinite and glorious truth.

I. *The First Great Commandment.*—Love to God, 29, 30. In order to love God as commanded in this passage, we must *hear*, as Moses called out to Israel. His voice must be delightful to us and his words sweet. We turn our ears from evil teachings and turn them to him who speaketh from heaven. We must believe in the *unity of God—the Lord our God as being one God*, infinite, eternal and unchangeable, consisting of Father, Son and Holy Spirit. If we gladly hear, and sincerely believe, then religion is no more as some people would make it, a self-denying course of the practice of virtue and obedience. No more a house-of-correction work. But a service of childlike love. Like a liberated bird, we fly on the wings of obedience to His holy will. Our love to God *must* be, and then *will be with all our heart.* Heart denotes our affection and will; we love God from an affectionate choice. "With all our soul,"—with our whole being. "With all our mind,"—with our intellectual nature. We must put intelligence into our affection and worship. Not merely a formal, blind, but an intellectual devotion. "With all our strength,"—an entire consecration of all our powers. In thus loving God we fulfil the first table of the commandments.

II. *The Second Great Commandment.*—Love to fellow-man, v. 31. The fulfilment of the first command will manifest itself in love to man. The first is the sun which sheds light, the second is the lesser light which reflects the shining of the first. The measure of this love is expressed in—"as thyself." Not as he loves you, or even as he may love himself, but as he ought to love himself. This is the fulfiling of the second table of the commandments. These are the two great commandments, and is the fulfiling of the law. (G. T.) No one can love God without loving his fellow-men, and no one can truly love man without loving God first.

III. *Not Far from the Kingdom of God*, v. 32—34. Christ's answer had a good effect on the scribe. He may never before have seen so plainly the deep spiritual truths of these commands. Though the question may have been put with an ill-intent, the scribe cannot but express his approval and admiration of the answer. He was "not far from the kingdom of God." He had hold of that principle in which law and Gospel are one. He stood, as it were at the door of the kingdom of God. He only wanted (and that was a serious want) repentance and faith to be within it. *Near* is not within, and though near if no entrance is made, the doom will be certain. It will be a sad thing to be lost near the kingdom of God. Our privileges have all brought us near, and now is the best time to enter. Enter now, young friends, and the commandments will be your delight.

Lesson 4. April 28th.

## DESTRUCTION OF THE TEMPLE FORETOLD.—Mark 13: 1—13.

GOLDEN TEXT.—But I say unto you, that in this place is one greater than the temple.—Matt. 12: 6.

After Jesus had answered all the testing queries of the people, he put a question to them. It was a hard question, but he did not ask it to puzzle them, but only to enlighten them (Mark 12: 38—40. He then taught them a noble lesson from the widow's mite (Mark 12: 41—44); after which occurred the incidents recorded in John 12: 20—36. Jesus then left the temple never to enter it again. This lesson and the next are closely joined together, and should both be studied under the subject of—"The Coming of the Son of Man.'



I think by carefully studying these two lessons together with other portions of the scriptures, we shall be able to divide the second advent of Christ into three divisions. The first of these is taught in our present lesson.

I. *A Prophecy of the Destruction.*—The temple was a very magnificent and imposing structure. As they were leaving the temple one of the disciples called the attention of Jesus to the building, upon which he spoke the prophecy in v. 2. This declaration so astonished the disciples, that they could not respond. Nothing seemed more improbable. The world was at peace; yet within forty years the prophecy was fulfilled to the letter. After a period of conflicts with the Syrian armies under Cestius Gallus, Vespasian and Titus, the Jews were entirely routed and the temple destroyed, A. D. 70.

II. *Discourse on the Prophecy.*—Only after they had crossed over to the Mount of Olives the most favored of the disciples ventured to question Jesus about this prophecy. "Tell us when shall these things be?" To the disciples the future was dark. This question, as we find by comparing other passages, included the destruction of Jerusalem and the temple; the coming of his kingdom, and his second coming; and the end of the world.

To this question Christ replied, in which he gives them the signs of his coming, i. e. coming to the destruction of Jerusalem, its temple, and with it its ceremonial law. Though these signs refer in the main to past history, they are nevertheless important for us to study. They will help us to be prepared for the final coming of the Lord, and giving us the assurance that his word is yea and amen. Christ gave his disciples five prominent signs in fulfilment of this prophecy: (1) False Messiah's shall come; (2) There shall be wars and rumors of wars; (3) There shall be earthquakes and famines; (4) They must suffer persecutions. (5) The Gospel must first be published among all nations; these things were fulfilled, then came the end. In reference to these signs, the disciples were: (1) To be not deceived; they should use judgment reason and faith. (2) Be prepared and watchful,—"Take heed." (3) Be faithful in preaching the Gospel. (4) Be not over anxious. (5) Expect trials and difficulties. (6) Be patient and endure unto the end. Though historically these things are fulfiled, spiritually they can still be applied to us. The signs are in the main still true, so let us make the admonitions true unto us. "So long as the world reads the words of Jesus, and beholds those words fulfilled in Jerusalem, still trodden down of the Gentiles, and in the Jews still scattered and homeless among the nations, it has an argument for the infallibility of the Founder of Christianity, and for the truth of the religion proceeding forth from him and his teaching, which nothing can gainsay or resist."—*Monday Club Sermons.*

It has long been the policy of the devil to keep the masses of the world in ignorance; but, finding at length that they will read, he is doing all in his power to poison their books.—*Kirk.*

### HOW TO PAY RENT.

A blacksmith was one day complaining to his iron merchant that such was the scarcity of money he could not possibly pay his rent. The merchant inquired how much "grog" and "tobacco" he used in his family in the course of the day. Upon receiving the answer to this question, the merchant made a calculation, and showed that the cost of the blacksmith's "spirits" and "weed" amounted to *considerably more* money in the year than his house-rent. The calculation so astonished the blacksmith, that he determined from that day neither to duy nor drink intoxicating liquors of any kind, nor to smoke any longer. In the course of the ensning year he not only paid his rent and the iron merchant's bill, but also bought a new suit of clothes for himself and a good dress for his wife out of the savings of his temperance. He persisted in this wise course through life, and, with God's blessing, competence and respectability were the consequence. Thousands of working-men *could* live in even high-rented houses *if they would* follow the blacksmith's example, and banish the pipe and pot.

### PUNCTUALITY.

When eight Quaker ladies had an appointment and seven were punctual, and the eighth, being a quarter of an hour too late, began apologizing for keeping the others waiting, the reply from one of them was: "I am sorry, friend, that thee should have wasted thine own quarter of an hour, but thee had no right to waste one hour and three-quarters more of our time, which was not thine own." And of Washington it is said that when his secretary, on some important occasion was late, and excused himself by saying his watch was too slow, the reply was, "You will have to get another watch or I another secretary." Napoleon used to say to his marshals, "You may ask anything of me but time." And of John Quincy Adams it is said, that in his long service in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, "It is time to call the House to order." the reply was, "No, Mr. Adams is not in his seat yet." And while they were yet speaking, Mr. Adams came in, he being punctual, while the clock was three minutes fast.

As the fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the Springtide, so God feels it His joy to give liberally, and to give above all we can ask or think or desire, for Christ's sake.—*Cumming.*

## BOOK NOTICES.

OUR GERMAN FOREFATHERS, in the German language, is a very interesting and useful book and deserves a wide circulation. Dr. Geo. C. Seibert, Prof. of Theology in Bloomfield, N. J., Seminary, is the author. The original character of the Germans as a nation, their religion as heathens and their conversion to Christianity is the substance of contents. The work comprises 250 pages and is sold in cloth at $1.20. New York Book Depository, New York city, N. Y.

MICHAEL AND JONATHAN, by the same author, a book of 68 pages, sets forth the character of the Germans and Americans in a pleasing and interesting manner and is sold at 25 cents a copy. In German language. Address New York Book Depository, N. Y.

## FALLING SICKNESS or EPILEPSY.

For the benefit of suffering humanity we publish the following recipe, which if properly used will effect a cure. A member in my own church was so severely afflicted for many years, that all hope of ever becoming better was despaired of. No money or trouble was spared in hope of a cure, but all in vain. Some kind friend sent the recipe, which was taken to the druggist and dlied, and immediate relief was had; and we feel safe to say that now a permanent cure is effected. Many who have heard of the cure came and investigated the case, and used the same remedy with the desired result among their friends. The following is the simple recipe:

Bromide Potassa, 7 ounces.
Bromide Ammonia, 3 ounces.
Fluid extract Valerian, 3 ounces.
Fluid extract Blue Cohosh, 1 ounce.
Fluid extract Bitter Sweet, ½ ounce.
Fluid extract Scull Cap, ½ ounce.
Fluid extract Hyoscyamus, ½ ounce.
Fluid extract Stramonium, 2 drachms.
Fluid extract Belladonna, 50 drops.
Water, 1 quart.
Mix together.

DOSE.—One Tablespoonful morning and evening, daily. It would be better to have only half the quantity prepared, as this would prevent the medicine from becoming stale.

N. B. GRUBB.

## DEATHS.

AUGSBURGER.—On Feb. 21, 1889, near Middletown, Ohio, Ellen, wife of John K. Augsburger, aged 41 years, 1 month and 23 days. Funeral services and interment at the Mennonite church, near Trenton, on 24th by Rev. Peter Imhof, in German and Rev. Williams, English. A bereaved husband and eight children mourn the death of Sister Augsburger.

JACOBS.—On Feb. 19, 1889, in Philadelphia, Harry F. Jacobs, aged 1 year and 5 days. Funeral services and interment at Bertolet's burial ground by N. B. Grubb.

MYERS.—On March 13, 1889, in Springfield, Bucks Co., Pa., William K. Myers, aged 60 years, 1 month and 24 days. Interment on March 17, at the Springfield Mennonite church. Funeral services by J. S. Moyer and Allen M. Fretz.

BERTOLET.—On Feb. 16, 1889, in Frederick, Pa., Elsie May, infant daughter of John and Ida Bertolet, aged 9 months and 28 days. Interment at Bertolet's Mennonite cemetery, J. J. Kline and W. S. Gottshall officiating.

SHELLY.—On March 2, 1889, in Milford, Elizabeth Shelly, widow of the late Joseph Shelly and mother of Rev. A. B. Shelly, aged 79 years, 4 months and 3 days. Interment on Thursday, March 7, at the West Swamp Mennonite burial ground, funeral services conducted by J. H. Oberholtzer and J. S. Moyer.

DECKER.—On Feb. 17, 1889, near Zieglersville, Pa., Mary Decker, widow of Michael Decker, aged 80 years, 4 months and 6 days. Buried at Keeley's Church cemetery, W. S. Gottshall and S. M. K. Huber officiating.

MUSSELMAN.—On Feb. 28, 1889, in Bowmansville, Lancaster Co., Pa., of old age and pneumonia, Anna Musselman, widow of John Musselman who was at one time deacon of the Bowmansville congregation, aged 79 years, 5 months and 29 days. Interment at the Mennonite cemetery. W. S. Gottshall and S. R. Ott conducted the funeral services.

WEIDNER.—On March 5, 1889, in Philadelphia, Elizabeth T., wife of Daniel Weidner, in her 46th year. Interment at Trumbauersville on Friday, March 8. Funeral services by Rev. F. J. Mohr and N. B. Grubb.

STAUFFER.—On January 23, 1889, at Milford Square, Bucks Co., Pa., Elizabeth Stauffer, widow of Jacob O. Stauffer, aged 82 years, 3 months and 20 days. Interment at West Swamp Mennonite church, J. H. Oberholtzer and A. B. Shelly officiating.

HARDING.—On January 29, 1889, in Rockhill, Bucks Co., Pa., Laura May, infant daughter of John and Matilda Harding, aged 8 months and 25 days. Interment at Applebachsville, funeral services conducted by A. B. Shelly.

GEISINGER.—On March 17, 1889, in Milford, Bucks Co., Pa., Mary, wife of John Geisinger, aged 69 years, 3 months and 5 days. Interment at East Swamp, funeral services conducted by A. B. Shelly.

ROSENBERGER.—On February 21, 1889, at Milford Square, Bucks Co., Pa., widow Sarah Rosenberger, aged 77 years, 1 month and 25 days. Interment at West Swamp, A. B. Shelly and O. F. Waage officiating.

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THE
# MENNONITE.

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## A MISTAKE AND ITS CORRECTION.

BY REV. R. H. CRAIG.

The church at Greedy Gap was weak, ready to expire, financially. It had an excellent pastor, an active Sabbath school, and its social and religious meetings were well attended, but the people had such a natural abhorrence of collections and subscription lists that its financial affairs were allowed to fall into a most deporable condition. It was thought best at the organization of the church to adopt the voluntary system, and so perfectly satisfactory to the pockets of the people was this, and so thoroughly voluntary had the system become that no one ever dreamed that he was under the slightest obligation to contribute anything to support the pastor; indeed it was considered an insult to ask such a thing.

A few leading families had waked up sufficiently to see that there would be "awful times if the pastor did not let his salary be reduced still more," but the majority of the society slept soundly and let the church take care of itself.

Deacon Holdington, who heretofore had taken such matters rather indifferently, except that he paid ten dollars a year, was appointed delegate to a convention called for the purpose of discussing the question of pastoral support. He had come to the meeting reluctantly, for he took upon such subjects as utterly incompatible with true piety to such an extent that when his pastor preached once on Christian giving, at the beginning of the second head he took his hat and walked home. At the convention, however, as the views expressed were very general and quite moderate he became considerably exercised between the opposing thoughts of a worldly and consequently a lazy ministry and a starving church, and this led him to think of the little church at Greedy Gap of which he was a member. At recess he spoke to a fellow deacon with whom he had become acquainted in regard to the new subject of church finance. "I always thought that it savored too much of worldliness to trouble one's self with temporal things in the church, and I think the rest of our people are of the same opinion."

"And that's why your church is going down," replied Deacon Wright.

"But, Brother Wright, do you not think that God will take care of his own Zion without man's poor services?"

"Indeed I think no such thing," replied Deacon Wright, very promptly, "I don't think the Lord will sweep the floor, and kindle the fires, and purchase the coal and light, and ring the bell, and pay the groceries to feed the pastor's family—no, nor you don't think it either!"

"Dear brother," said Deacon Holdington, being shocked with what seemed to him bordering on irreverence, "I thought the Lord would take care of his own cause. Did he not feed his servant Elijah?"

"No, he commanded the ravens and the widow to feed him!"

"Well, then, we have made a mistake; we have always thrown the burden on the Lord and prayed to him—"

"To save you the trouble of collecting the pastor's salary, and so it has never been collected and your church is going down," said Mr. Wright interruptingly.

Mr. Holdington bowed his head while a tear stood in his eye, for he meant to be a godly man, and thought he loved the cause of religion dearly. "What, then, are we to do?" he asked, despairingly.

"I can tell you what *we* did," said Mr. Wright, "and we were in as bad a condition as you are in, some years ago. We called a young man then, promising and pledging ourselves to pay him the sum of one thousand dollars in quarterly payments. I am ashamed to say that we never paid the thousand dollars, and we never made one quarterly payment according to the agreement, not for ten years. Did we deal honestly with him?"

Deacon Holdington shook his head and Mr. Wright continued: "Our people thought as your people do, that 'in some way or other the Lord would provide,' and they were glad to know that so bountiful a provider would kindly save their pockets, and so left the pastor's support almost entirely to the Lord. A few members considerately handed in their subscriptions promptly, but the majority paid just what they pleased, always months behind time, and many paid nothing at all. The pastor had to depend on trifles for his support. We pulled down his salary from a thousand to eight hundred when he got married; next we reduced it to six hundred, and after three or four

children were born we cut it down to five hundred, and still we were far behind because the chief supporters reduced their subscriptions in proportion; even then he received this miserable support in driblets of a few dollars at a time. When we got very far behind we had to get up a 'festival' or a 'supper' to 'raise the back salary,' and so we pinched along. Yes, we had Trustees, a whole Board of them. They usually met once a year, asked each other how much the 'indebtedness' was, then made a hasty run around to a few families, got discouraged and stopped. Some gave them their subscriptions, others promised well but paid nothing, others again flew into a passion, charged somebody with fraud and—got out of paying anything. Thus the church was going down, not but that there was a large congregation of well-to do people who supported several milliners, dressmakers and tailors, and who enjoyed good sermons wonderfully and thought highly of the pastor and his family—when there was no collector near. At last, driven to despair, the pastor sent a note to the Trustees asking for a payment of back salary. The Trustees met to consider the matter. Some who gave sparingly to the church thought the pastor might 'let that back salary go,' others said that he was growing more and more worldly, that 'ministers of the gospel should be content with what they could get' instead of expecting the church to pay a stated amount. Others again who considered themselves friendly to the pastor advised to 'just let him go' if he could not get along on what they could raise. Nearly all the members of the Board nodded assent to this suggestion, which would relieve them greatly, and which they were about to adopt when one of their number, whose eyes sparkled with indignation and whose lips twitched with wrath, spoke. "Now when he has served us faithfully for ten years and has out himself off from other churches that wanted him; when his family has grown so that it is difficult for him to find a suitable church, you'll just let him go adrift on the world. Not while I live in Stingy Creek," said Mr. Savage, who was a man of sound principle and good business habits, but who previously had taken little interest in church affairs, "he'll not be let go. He'll be paid his full salary this year if there is as much money in Stingy Creek as will do it. I want the co-operation of the deacons and the Trustees, and *I* will collect his salary." He got a resolution passed, to the effect that no family would be considered as belonging to the church who did not pay towards its support, the really poor excepted. He obtained a full list of such as claimed to belong there. He headed a subscription list with a hundred dollars, and pledged himself to continue the same from year to year till further notice, promising to pay it quarterly in advance. He then called on each family and individual and asked their support on the same terms. Some refused to give a cent, but he assured them that it was no matter. He next went to the printing office and had the list printed; then he distributed it in the congregation, at the same time causing it to be announced that those whose names did not appear could have them placed there by application to the Trustees, while others who might wish to increase their subscriptions or correct errors could do so by reference to the same officers. As the new families came in he waited on them promptly, left them a list of the subscribers and soon after solicited their subscription. The result was the pastor received twelve hundred instead of five hundred dollars that year. The sexton and organist were also paid for the first time, to their great astonishment, and there was a balance of a hundred dollars left in the treasury with which to commence the new year. Mr. Savage condncted the business himself. He insisted on reporting to the congregation every quarter and on publishing the list every year, so that all could see just what was promised, what was paid to the church and how the money was expended. Our financial affairs have been growing stronger and stronger for five years, and better still, all the best families coming into the place connect with our church. We are becoming ashamed of the name of our town, and think we will soon change it to Liberalville. And now, Mr. Holdington, go home and at the beginning of this new year adopt a common sense, business plan like ours, carry it out with the energy you put into your own business, and your church will prosper. But if you decieve and cheat your pastor, neglect your duty, and leave to the Lord what you should do yourself, your church will go down—and it ought to!"

### *THE WALDENSES—THEIR ORIGIN.*

In an historical paper in the May number of 1888 we called the attention of our readers to the connection between the Waldenses and Old Evangelical Baptists, later called Mennonites, and by their enemies, Anabaptists. To-day we wonld like to add a word from Dr. H. Hanpt, who has made the history of the Waldenses the object of special research. He says: "For the connection between the Waldenses and Anabaptists, which we do not deny, many another weighty argument could be brought forward." Dr. L. Keller in his book, "The Waldenses," adds to this: "This remark is perfectly right and I hope to be able in the course of time to give so many convincing evidences that this question may be considered as fully settled," He has



succeeded in bringing forward many new arguments in favor of this connection in his latest work, "Johann von Staupitz and the Beginning of the Reformation," pages 249–274. to reproduce which would take another essay, but which would only substantiate what was said in our article on the "Origin of our Denomination."

If our congregations of the Old Evangelical Baptist-minded, later called Mennonites are descendants of the Mediæval Waldenses, then the next question is: Who were the Waldenses and where is their origin?

Here we are confronted by the same difficulty as in the history of the Old Evangelical Baptists. Did any Waldenses, though under a different name, exist before Waldo or Peter Waldus or not?

Again it is a renowned historian of the Waldenses themselves, Dr. Comba, who expresses himself about the origin of the Waldenses similar to what De Hoop Scheffer says about the origin of the Baptist-minded or Mennonites. He says: "We will trace the Waldenses neither to the Apostles nor to Claudius of Turin. Yet Valdo (Waldus) is a source which springs from the most reliable historical tradition."

About the Waldenses as such, though under a different name, we have not a single historical fact. Yet we can not ignore the fact that the tradition of the Waldensian church traces back its origin to the time of Sylvester and Constantin, or even to the Apostles themselves. This the Waldensians often confess before the inquisitors, and even in late years and quite recently this supposition has found its friends and supporters.

We will give a few testimonies for the age of the Waldensian church and its existence before Waldo. Moneta, of Cremona, says in 1244: "It was the congregation as a whole, which, according to the statements of the Waldenses, put Peter Waldus in the position which he occupied."

The inquisitor Remarus says about 1250: "Of all sects none is more pernicious to the chnrch, as that of the Leonists (Waldenses). There are three reasons for that: First, because it dates back the farthest. for some say it exists since the time of Sylvester (315 A. D.) some since the time of the Apostles; again becanse it has the widest extent, for there is hardly a country in which this sect is not to be found; lastly, because, while other sects by the magnitude of their blasphemies against God, awe the hearers, this sect of the Leonists possess the appearance of great piety, and on that account, becanse in the eyes of men they live righteous and believe everything good of God and all articles of the creed, only they despise the church of Rome and its clergy and this the mass of the laity is prone to believe."

A Waldensian confessed in 1311: "The Waldensians belong to the number of those disciples which are descendants of the disciples and Apostles of Christ, of the same Apostles to which Christ gave his power to bind or to loose, and those disciples (the Waldensians) possess that power, as Christ has given it to St. Peter and others after him."

The Waldensian bishop, Friedrich Reiser, confesses to have used the following title: "Friedrich, by the grace of God, bishop of the faithful in the Roman church, which do not acknowledge the gift of Constantin."

Another Waldensian confesses: "We do not believe that the church has entirely left the way of truth," and Reimer says: "They say there have always been some who feared God and were saved."

It might be asked: "Why do the Waldensians point to the time of Constantin and of Pope Sylvester?"

The answer to this is: There were indeed already before 315 some men and sects who raised their voices against the increasing worldliness of the church. Such for instance were the Montanists, who called themselves Spiritales, which name was in the form of Spiritnales given to the Waldenses before the Reformation and to the Anabaptists afterward. Such were also the Novatians, who were also called Kathari, the pure, which name was used later for a sect very near akin to, if not a part of the Waldensian church, yes, sometimes for the Waldenses themselves, while both parties, the Kathari as well as the Waldenses, called themselves Evangelicals or Christians. Still while these and similar sects were already in existence before the time of Pope Sylvester, yet the corruption and growing worldliness of the church is especially ascribed to the time when, instead of being a persecuted and through persecution a purified church, it became a ruling and even a persecuting one. When the church became a state church, Christianity a state religion, then the church was not any more a church of believers, bnt a church of priests, which many joined only on account of earthly benefits, and whose priests and bishops accepted their office, not because they loved the Lord and his congregation, but too often because they loved money or honor and power.

The formation of a congregation of believers at that time can not be plainly shown, but the testimonies of the Waldenses given above point to such a formation, and during the dark centuries which lie between 315 and 1160 again and again we hear voices testifying against the worldliness of the church and especially of the priests.

Hilarius, baptized in Rome in 350, said: "They (the Antichristians) demand with ambition the help of the worldly power, which they use for their name and honor, and to protect their congre-

gation, so they work with worldly ambition, though it is foolishness to protect the Christian church with worldly power. I ask you (you bishops) did the Apostles use such help to proclaim the gospel? With the assistance of which government did they preach Christ, and convert all heathen from their idols to God? Now the church depends on the favor of the world, and prides itself because the world loves it, which before could not be the church of Christ, except by being hated by the world." He also wrote against image-worship.

It is generally acknowledged that at the time when Waldus made his appearance the whole Occidental Christendom was pervaded by a spirit of opposition against the Roman church and a returning to the teachings of the Apostles and of the New Testament.

Men like Abælard, Henry of Lausanne, Peter of Bruis, Arnold of Brescia, and the influence of the so-called Kathari or Albigenses, which at that time was very powerful, prepared the way for the work of Peter Waldus.

Bernhard of Clairvaux, 1091—1153, in his sermons mentions a kind of heretics, which seem to be near akin to the later Waldenses. He says of them: "They are like peasants, ignorant men and quite sold (to the devil, he means) but we must not deal imprudent with them. If you ask for their originator, of what party of men they are, they can not name any one; but what name or honest appellation shall we give them, or of which shall we count them worthy? None at all, because they have received their heresy neither of men nor by men, yet it be far from us to say that they have received it by a revelation of Christ, etc." He further says: "They mock us because we baptize infants, that we implore the intercession of the saints and other things. We have experienced that they rather die than to be converted (to the Roman church). When questioned about their faith, they would not confess their godlessness, but declared solemnly and publicly that they taught the true godliness, and were ready to die for it."

The abbot Bernhard complains that these people are not only favored by worldly princes, but even by the clergy and by bishops.

By the influence of Arnold of Brescia in Italy, Peter of Bruis and Henry of Toulouse or Lausanne, as well as the Albigenses or Kathari in the southern part of France, the respect of the Roman church and clergy was much impaired, and often the ignorant and immoral clergy and monks were a mockery to the people, and most princes and gentlemen of those regions belonged to the Albigenses or Kathari.

So the time was ripe for the work of Peter Waldus, who, if he did not found a new sect, gave a new impulse to the old sect of the Brethren, and therefore his followers, though against their will, were called Waldenses.

Peter Waldus and the Waldenses will, Providence willing, be the subject of another essay.

## FROM OUR HOME FIELD.

*West Liberty, Ohio, March* 22, 1889.

DEAR BRO. GRUBB:

I have just arrived at this place. The friends to whom I was recommended happened to sleep a little too long this morning and failed to meet me at the train. Just as one of the sons of "Ham" had packed my luggage and myself on his conveyance, to bring me to the appointed place, a good brother came hurrying on the way to find me; and rubbing his eyes, he declared, that he knew not that the train would be in town so early this morning. He was about to throw two birds with one stone. He wanted to accommodate me in my work, and attend to a sale by the way. I kindly told him that the latter errand did not interest me as much as it would him, that I would prefer to "redeem the time" by writing a few lines to you and the friends of our cause. Though perfect strangers to one another, the good Brother was inspired with confidence at once, and agreed that I should take his horse and buggy, and drive out to his home, three miles from town, where I would be accommodated.

The appearance and improvements of this beautiful country about here, reminds me more of our Pennsylvania homesteads than any section of country over which I came for the past months. The unusual spring weather was very favorable to our work during the past few weeks. The moonlight evenings and the summer like roads were helpful to our people in attending our services. However, the inclement weather three or four weeks ago, interfered very much, too, with our meetings. At Washington, Ill., we had a number of services, and the members not living at two great a distance, were faithful in their attendance. The same must be said of the church at Tiskilwa, Ill. The former church has a membership of about 200, and the latter of 125. There is much work to be done at both places, and there are encouraging features, too. Several young converts will soon be added to the latter church. At our church at Berne, Ind., we had large and well attended meetings. The work there is promising; over twenty have offered themselves lately for baptism, and others are reported to be under conviction. We had services each day, several days we met twice. At the prayer meetings many participated. The prayer meeting of the sisters is helpful to our mothers in Israel, and the young members receive much encouragement and strength during these services. They meet once every week. This prayer meeting is conducted by the Missionary sewing circle. Would to God that the example and zeal of our good sisters at Berne, might be an inspiration to all our missionary societies of our sisters, and fall in line. Dear Bro., one great need of our churches is, more praying mothers, more hallowed homes, and then our rising generation will be consecrated to the Lord, and our church of the future will do valiantly for the Master.



At Bluffton, Ohio, from which church I came now, we had seasons of refreshing from the presence of the Lord. Our dear brethren there were pleading already in January that I should come and conduct a series of services during the Week of Prayer. However, I could not come until last week. We began our services there with a prayer meeting on Saturday evening. Many participated, and the time was well taken up, so that the hour was only too short. There was a good interest manifested during all the meetings. We had services every evening, and sometimes during the day. At some of their meetings their spacious church rooms could not hold all the people. After the close of the preaching service there were always brief addresses given, with special reference to those outside of Christ and His Kingdom. Up to this writing about thirty offered themselves for baptism, and the prospects are right promising that there will be a large accession to this church shortly. The saintly life of the venerable servant, their minister, our Bro. Moser, is a benediction to this people. His sympathy is with the Young. He stood by our side in pleading with the young to come to Christ now. The sisters have organized a Missionary Sewing Circle, with which they have united a prayer meeting. Their large new church building is to be completed some time this summer. The structure has a stately appearance. It is 50x80 feet, with two galleries, and is to have seatings for 1500 people. The galleries can be closed with sliding doors, and will be used for Sunday-school clases. Their Sunday-school is doing good work in the church and in the entire community. While the work of the grace of God is going on in some churches, let us implore the Holy Spirit to stir up all our churches to greater Christian activity, which alone is the salvation of our churches.

J. B. BAER.

*Quakertown, Pa., April* 4, 1889.

DEAR BRO.:—My last communication, I see, reached you too late for the April number. Allow me to add the following: At West Liberty, Ohio, we had several services. There are five churches of our Amish brethren in that neighborhood, most of them are, as yet, of the "old order." The church to which I was invited is "new school. They emphasize experimental religion, and are in line with us in the temperance cause.

My next stop-off was at Canton, O. There are fifty members of our church living here. Although they are very much scattered, yet they attended the meetings right faithfully. I found more interest manifested here in the cause of Christ, than I was prepared to expect. Our people here are at present without a regular minister. They are anxious to have more regular preaching. At both places a number of young persons offered themselves for baptism. Our Bro. J. Stuckey is to be at both places shortly to administer Baptism and the Lord's Supper. Our brethren in Butler county urged me to assist them in their church work, but on account of previous arrangements I could not assist them at this time, as much as I should have liked to do so.

I have been spared to arrive safely at home again. You have already been informed that we have planned to go to Europe this summer. My health has been broken down several summers. At present I could not undertake the mission tour to the North-West as I had planned some time ago. Several physicians have told me that I must necessarily take a rest for a while. I shall go abroad not only with the view to have health and strength restored, but also to do missionary work as the Lord may indicate and as opportunity may offer. Providence permitting we will sail from New York April 16. With kindest regards to our many good friends who remember the cause of Christ at home and abroad, Fraternally Yours,

J. B. BAER.

## RECEIVED FOR HOME MISSION.

| | |
|---|---|
| Elizabeth Springer, Danvers, Ills. | $ 2.00 |
| Sist. T. Strubhar, Jr., Washington, Ills. | 1.00 |
| Church at Washington, Ills. | 8.00 |
| Sist. Schwarzentruber, Washington, Ills. | 5.00 |
| Joe Gaerber, Washington, Ills. | 1.00 |
| P. Strubhar, " " | 1.50 |
| Church at Tiskilwa, Ills. | 10.00 |
| K. S. Sprunger, Berne Ind. | .50 |
| Rev. C. Sprunger, " | 1.00 |
| J. Soldner, " | 1.00 |
| John Lehman, " | 5.00 |
| Abr. Lehman, " | 5 00 |
| Isaac Lehman, " | 5.00 |
| Church at Berne, Ind. | 56.50 |
| E. Schumacher, Bluffton, Ohio, | .25 |
| J. Zimmerly, Bluffton, Ohio, | 1 00 |
| Church at West Liberty, Ohio, | 1.75 |
| Church at Canton, Ohio, | 15 00 |
| N. Moser, Bluffton, Ohio, | 1.00 |
| Philip Neuenschwander, Bluffton, Ohio, | 1.00 |
| A Sister at Bluffton, Ohio, | 5.00 |
| Church at Bluffton, Ohio, | 62.50 |

Gratefully acknowledged,

J. B. BAER.

## FOR THE CHILDREN.

See, Israel's gentle Shepherd stands
With all-engaging charms;
Hark, how he calls the tender lambs,
And folds them in his arms!

"Permit them to approach," he cries,
"Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

### HER BROTHER.

A handsome, stately youth of sixteen years passed one day through the playground of a public school.

"There goes brother Robert," called out a little girl in the midst of a group of scholars. "Isn't he handsome?"

"Why, Why?" cried out several voices at once.

"Oh, he is so good! He never swears nor chews or smokes tobacco, neither does he ever drink any liquor. I am so glad that I have such a brother."

The children all looked again with admiration upon the youth, when one of them earnestly remarked, "I hope my brother will be like him."

The next day two young men in a buggy drove rapidly past the children. One of them had a cigar stump in his mouth, and he was so drunk that he could scarcely sit up. As the buggy went by, they heard him utter a terrible oath.

"That is Will Burton," said one of the children, "he tends in a saloon, and he is drunk the greater part of the time. I would be ashamed to have such a brother."

None of them noticed that a little girl ran away and hid herself. In a few minutes her playmates missed her, and hunted her. They soon found her weeping and sobbing as if her heart would break. She refused to tell the cause of her trouble; but it was clear to all of them, as a little girl whispered to another, "That drunken boy was her brother."

Boys, see that your actions and lives may be so that your sisters may be proud of you. Never give them any cause to be ashamed of you.

### SHORT SERMONS FOR BOYS.

Most boys and girls do not like sermons, they say they are too long for their highness. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of a window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's house in Tyrol, with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings on his pots and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now this will never do. I get to excited over it. I can't study so well after it. So here goes!" and he flung the book into the river. He was Fichte, the great German Philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make the man or woman good or not.

### A WORD TO THE BOYS.

If we are to have drunkards in the future, some of them are to come from the boys to whom I am now writing, and I ask you if you want to become one of them? No, of course you don't.

Well I have a plan that is as sure to save you from such a fate as the sun is to shine to-morrow. It never failed, it never will fail, and it is worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come in this way; you will find yourself sometimes with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milk sop if you don't indulge with them. Then what will you do? Will you say, "No, no; none of that stuff for me?" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and skulking soul that at once begins to make apologies for itself, and will keep doing so during all its life? Boys, do not become drunkards.

Earnestness commands the respect of mankind. A wavering, vacillating, dead-and-alive Christian does not get the respect of the Church or the world. —*John Hall.*



## FAMILY CIRCLE.

### WHERE?

Where do you find the greatest enjoyment? Look! There you will be sure to find the key to your character.

Where are you leading those who follow you? You may not think of it, nor know it, but they are guided by your steps. Be careful.

Where are you hiding your treasures? See to it that they are fit for God's kingdom, then trust all to its tacasury.

Where will you spend eternity? The settlement of that matter is altogether in your power and choice. You must decide. Do it now. Perhaps you can not to-morrow, if you would.

Where do you look for comfort and safety in trial? Beware of false refuge. They only add disappointment to sorrow. But know that God's word is ever sure.

Where do you keep your Bibles? The centre table Bible proclaims well our intellectual faith, but it is the handy thumb-worn volume that tells of the soul's sure anchor. Don't shackel your Bible with style and formality. Keep it where it will speak often to you.

### LED BY A CHILD.

Parents be true to your children, teach them to love and honor God above every thing else and the Lord will use them to fulfil the promises of His word, "And a little child shall lead them." The following incident will show how a little child led an old infidel to Christ:

Some years ago a christian lady lay upon her death-bed. Her husband was already dead. As her little daughter would soon have to be handed over to her grandfather, who was an infidel, she was filled with anxiety at the prospect, and called the child to her side and obtained from her a promise that she would read one chapter of the Bible every day.

The child soon after was removed to the house of the aged infidel, and faithful to her promise, was found by him, one day, reading to herself in the garden. Requiring to know what book it was, she replied it was her Bible.

He at once began to make light of it, declaring that it was useless to read such a book, and asked what was the good of it. She answered that she might learn of God."

"God" he said; "there is no God."

The effects of this upon a child can scarcely be described, so great was her fright and amazement. At length she exclaimed with passionate earnestness:

"Oh, grandfather, *you're a fool! you're a fool!*"

The man was amazed at this; but the child continued to exclaim:

"Oh, grandfather, *you're a fool!* The Bible says you are a fool! "'*The fool hath said in his heart, There is no God,*'" (Psalm xiv. 1.) The man listened no longer; but to forget it was impossible. Wherever he went, by night and by day, every waking moment it seemed to come into his mind: "You are a fool! The Bible says so!" The result was that he became miserably unhappy and broken down before God; and the Lord graciously used the circumstance to his conversion.

### A TRUE STORY FOR WIVES.

A wife once retired at night, worn out and petulant because of her many cares and her husband's absence when she thought he might have been at her side. After a time he came home, sat down at his desk, and worked long and hard at his accounts, while she lay looking out at him, and feeling angry that he seemed wholly unmindful of her. When he had laid away slate and books she saw him unlock a drawer, and take from it a picture, which he lingered lovingly over, tenderly kissed, and then replaced. Her woman's curiosity was roused, and she determined to know more of the matter. So, while he was getting ready for bed, she feigned sleep. He soon slept soundly, and then she crept from her place, like a thief in the night, took the keys, unlocked the drawer, and found that her husband had been kissing a picture of herself, which was taken when they were first married. Then she was chagrined and mortified because she had not been a more loving wife, and went back to bed with new resolutions formed. In the morning she put on a wrapper that was clean and very becoming, a collar and bow, and carefully brushed her hair. When her husband came in to breakfast, he looked at her, caught her in his arms and kissed her. Then he asked the children if the little mother didn't look pretty. She was wise enough not to forget the lesson.

### ARE YOU LIKE HIM?

"*Have you* joined the church?"

"No; the dying thief didn't join the church, and he went to heaven."

"Have you been baptized?"

"No; the dying thief was saved, and never was baptized."

"You take the sacrament of the Lord's supper, of course."

"No; the dying thief was all right, and he never took any sacrament."

"How much do you give to missions."

"O, I'm just like the dying thief: he never gave anything to missions."

"Just like the dying thief, are you? But there's one difference at least; he was a *dying* thief, and you are a *living* thief!"

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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### PHILADELPHIA, MAY, 1889.

TWENTY-FIVE YEARS MINISTRY.—The 25th day of March, last, will be long remembered as a pleasant occasion by many. Twenty-five years ago, on that day, our esteemed Bro. A. B. Shelly, one of the editors of this paper, was ordained a Minister of the Gospel, after the order of the church; and this occasion was the celebration of the event. In the forenoon a number of the ministering brethren called at his home and as a testimony of their respect and a memorial of the day, presented Bro. Shelly with a complete work of Schaff—Herzog Encyclopedia. The presentation speech was made by Bro. C. H. A. v. d. Smissen, to which Bro. Shelly made a brief but touching and appropriate reply. After a short season of social and pleasant intercourse, the family of our honored brother invited the guests to a well prepared repast to which all did ample justice. It was not a frivilous gathering, but a gathering of Christian brethren who rejoiced together, while praise and gratitude ascended to the Throne of Grace for the manifold blessings enjoyed at God's hand.

In the afternoon all repaired to the West Swamp church where a large gathering had congregated—members of the charge over which Bro. Shelly presides, who came to rejoice with their pastor, for the goodness and blessings of God, which pastor and people enjoyed during the quarter of a century just past. Yea, it was a meeting convened for the purpose, also, to erect a memorial in their midst, and in each individual heart, to the faithfulness of God and to His promises.

The services in the church were opened by L. O. Shimmel who had charge of the programme. After singing and reading of Scripture by the leader, the venerable father of the church, J. H. Oberholtzer, offered a fervent and touching prayer. The first speaker announced was J. S. Moyer, who spoke feelingly of the proper relation between a congregation and its pastor. The address was a timely, and an excellent one. We almost wished that it could be repeated to every congregation and pastor of our church. Another address was made by N. B. Grubb, who spoke more particularly of the work of the Eastern District Conference in which Bro. Shelly is the presiding officer. Then followed an address by A. M. Fretz, who confined his remarks to the work in our General Conference over which Bro. S. has presided for seventeen years past. The leader, Bro. Shimmel, then made a few brief remarks and then called upon Bro. Shelly for an address, who responded. He expressed with much feeling his gratitude for this evidence of appreciation and love on the part of his people and his fellow laborers, and his deep sense of humble thankfulness to the Lord, in whose strength he had been able to serve as he had and to whom all honor and glory belongs, and then closed with a fervent prayer. After the prayer a collection was taken for the new Mission house to which the audience responded with cheerfulness and liberality. While the offerings were being gathered the choir sang the anthem, "How beautiful upon the mountains are the feet of them that bring good tidings." After the benediction by W. S. Godshall, the audience sang with quite a degree of earnestness, "Ehr sei dem Vater und dem Sohn," etc. We trust that all have been, as was the writer, inspired with new zeal and enthusiasm. G.

PHILADELPHIA.—The work of grace is still going on in our midst. The new feature in the Sunday-school is being pronounced a success.—Our pastor has recently introduced a new departure into the congregation. The sisters of the congregation were invited to meet the pastor in the vestry of the church, on a week day evening. A large number responded—none knowing the object of the meeting. After devotional exercises, the pastor spoke of the work and assured the ladies that they had in so many ways been helpful to him. He further stated that his work had greatly increased so that he found it impossible to perform all the duties. The pastoral visits had been for several years past very largely, but unavoidably, neglected and it was for the purpose of consulting the sisters on this particular work that the meeting was called. After due deliberation, a committee of twelve sisters was appointed, who were termed by the pastor, "Assistant Pastors." These sisters will, in the name of the pastor, and in the interest of the church's welfare, visit the members and friends of the church, encourage them to regular attendance and create more and better interest for practical work. This is not to lessen the pastors work but to help make it more practical and useful. We hope to report good results in the future.—The Ladies Aid Society of the church has just celebrated its seventh annual anniversary with appropriate exercises. Rev. Jos. Taylor, D. D., a former missionary to India, made a stirring address on woman's work. The occasion was indeed a pleasant one.—The Young People's Association is in a prosperous condition and is striving to bring about good results for the church and the Lord's cause.—Since New Year quite a few have been added to the church and by the end of Eastertide the membership will have materially increased.—While we speak of the pleasant features of the church work, we can not and will not forget the dark and trying hours. Death and sorrow has been in our midst but we do not despair. "We know all things work together for good to them who love the Lord." While we strive to love and do what we can, we know there is "still more and more to follow."



TO NEEDY SABBATH SCHOOLS.—The First Mennonite Sunday-school of Philadelphia, having recently replenished its library, wishes to donate a large number (upward of 300 books) of the old library to some needy school in our church, or divide them among several schools. The books will be packed and forwarded by freight, the school receiving the books to pay for transportation. Address, N. B. GRUBB, 2136 Franklin St., Philadelphia, Pa.

### *THE GRACE OF GOD.*

EPHESIANS 3: 8.

Augustine calls the Apostle Paul the "herald of grace." He well deserves the name. He is always magnifying and extolling it. He never loses sight of it for a moment. He connects it with his conversion: "When it pleased God, who called me by his grace to reveal his Son in me, who called me by his grace." He connects it with his conversation in the world: "Not by fleshly wisdom, but by the grace of God, we have our conversation in the world." He connects it with his trials and sufferings: "He said unto me," says Paul, "my grace is sufficient for thee." He connects it with his unparalleled exertions: "I labored more abundantly than they all; yet not I, but the grace of God which was with me." He connects with his functions: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus." As if he had said, this honor has been conferred on me; I have been invested with this office, not for any excellence in me; I did nothing to deserve it; yea, burned with nothing but hatred against it, and compelled men to blaspheme. Oh, what grace—grace the most free and sovereign—not only to have pardoned me but also to have employed me, and made me the messenger of his heart's compassion, to go forth and announce to the perishing human race that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life!" What grace is there here! so that both as a Christian and an Apostle he was constrained gratefully to exclaim: "By the grace of God, I am what I am." Earthly princes when they want ministers, or masters when they want servants, will be sure to take those who seem the most meritorious, and who already possess the qualities and excellencies they require in them. In calling his servants, God frequently takes the most unsuitable and the most inadequate, and qualifies them for the work he assigns to them, in order to show that the excellency of the power is of himself, and not of man. Man needs instruments; God does not. It is true he employs them, but never from weakness, always from wisdom, in grace and kindness. Men depend upon their instruments; God's instruments depend upon him for every purpose and in every work.

MORNINGS WITH JESUS.

### *BIBLE READING—"GOD'S GUIDANCE."*

*Exodus* 33: 14, 15.

E. K. MOHR.

I. *Illustrations.* (1) The Cloud, Num. 9: 16-23. (2) The Angel, Matt. 2: 13, 19-22.

II. *The Necessity.* (1) Pilgrims, I Pet. 2: 11, and know not what a day may bring forth, Prov. 27: 1. (2) Enemies, Eph. 6: 12.

III. *Promises,* Jas. 1: 5. If *any* man, Jno. 10: 3, 4; Isa. 48: 17; Isa. 42: 16; Ps. 32: 8; Isa. 30: 20, 21.

IV. *The Manner.* (1) By His Word. Josh. 1: 7; Ps. 119: 105. Treat the Scriptures of God as you would a guide book and you will have the same results. Here are clear directions for all the important affairs of life. (2) The Holy Spirit, Ezek. 36: 27; John 16: 13; I John 2: 27. (3) Providences, Ps. 27: 5, 23; Isa. 48: 19; Isa. 52: 12. (4) Example, I Pet. 2: 21; Jno. 8: 12. (5) Will, Phil. 2: 13. If we allow God works our will for us.

V. *Whom?* (1) The Meek, Ps. 25: 9. (2) The Obedient, Prov. 3: 6. For illustration read Joshua, ch. 5. *(a)* Separation vs. 2—9; *(b)* Communion, vs. 10—12; *(c)* Leading, vs. 13—15. Our part is to come out and be separate—God will never fail in providing precious communion and safe guidance, II Cor. 6: 17, 18. (3) The Straying. Isa. 57: 17, 18.

VI. *When?* (1) Continually, Isa. 58: 11; (2) Unto Death, Ps. 48: 14. (3) After death in glory forever. Ps. 43: 34; Rev. 7: 17.

*Grand Rapids, Mich.*

# MISSION DEPARTMENT.

### *FROM OUR MISSION FIELD.*

From the reports of our missionaries to the Mission Board, for the quarter ending with December, 1888, we make the following extracts:

DARLINGTON.

In a retrospect of the quarter just closed, our thoughts involuntarily flow back farther than the experiences of three months, for we again stand at the turning point of the year. The confiding child of God, who recognizes the guidance of a dear Father, and trusts his destiny to his directions, will, at the close of the year, stand still and in silent adoration and gratitude look back over past experiences. In our mission work we are also inclined to such a retrospect. Our scrutinizing eye sees many joyful and encouraging, but also painful and humiliating experiences. Through all, however, is drawn like a golden thread the goodness of the Lord, who has also through the past year watched over our work and in the whole graciously manifested himself to it. The visit of the commission from the board, the first fruits in baptism, the ordination of two of the missionaries, the decision to erect a new mission house in Cantonment and the occupation of one, probably more, additional mission stations are matters which have had a salutary effect on our work, fortifying, extending and giving new impulse and a wholesome influence to it. May the Lord deeply inscribe in the hearts of all who are interested in our mission work, the passage which we have drawn for our cause at the close of the year: "Pray without ceasing."

During the past quarter our work had its usual quiet course. The visit to our mission of the President of the Board, who had come in the interest of the Halstead school, afforded us much pleasure and blessing. I believe it would be a great blessing to our work, if the Board would send, at least once a year, a brother as mission inspector, who should take observations of all matter pertaining to the mission and report the condition, wants and needs of the same, to the Board. If our government would only discontinue the demoralizing system of dividing rations to the Indians, and instead give them, under the provisions of the "Darves bill" their own land, supply them with farming implements, etc., and place over them capable farm superintendents, and then say to the able-bodied now, "swim or sink!" Surely I am far from the belief that the salvation of these poor people depends upon any particular *Indian policy* of the government. I know full well that their true salvation flows not from Washington but from Calvary, and not through the application of congressional and Indian official enactments, but through the preaching of the Gospel, can the great and difficult Indian problem be solved. But the process of renovation of these people can be alleviated and promoted, or impeded and aggravated by the laws of the government. We do manual labor, first, because we know the good effect of it, and second, because we must work to live. To the Indian the worth and blessing of work is unknown, and to work for a living is unnecessary under the present system. The government, under the present arrangement, says to the Indian: We desire that you appreciate our trouble and support us in sending your children to school, that you work, etc., but you must not do this if you rather would not, we will feed and clothe you still. Such a practice is contradictory to the teaching of Christianity and the Word of God, and since it is this, it must naturally impede all work based upon the Word of God. The mission societies of other denominations also recognize this, and protest against this evil policy, especially in the annual meeting of the Indian commissioners and mission secretaries, and the "Mohawk Conference," as also in the efforts of the "Indian Rights Association" these protests are from year to year becoming more energetic and audible. Repeatedly has the wish been expressed to me that our mission board should unite with such associations in petitioning the government with regard to this matter. The Mohawk Conference affords a good opportunity to this.

I have during this quarter as heretofore had Sunday evening services, which were visited by the whites and English speaking Indians. Besides this I had every Wednesday a meeting with English speaking scouts (Indian soldiers) 1½ miles from here. I expect to continue these meetings, and hope we may have more time during the coming quarter than in the past to make camp visits and study the languages. Commending myself and our whole work to the prayers of the Board. I remain your humble

H. R. VOTH.

In the pamphlet containing the above report, issued by the Mission Board, we also find a subsequent special report, in which the brother refers to the death of his dear help-mate and faithful sister and worker in the mission field, which took place on the 21st of January this year. The substance of this report appeared in the last issue of THE MENNONITE in the form of an obituary, the reader is referred to that. We can well sympathize with the dear brother in the loss of his devoted wife, and with the Mission Board in the loss of a faithful and devoted worker for the Lord. But we trust our loss is her eternal gain, and that she has gone home to reap the fruits of her faithful labor. Let us unitedly lift our hearts in prayer to the throne of grace in behalf of our bereaved brother.

F.

CANTONMENT.

Looking back over the past year and especially over the last quarter in the same, I find many reasons to thank the Lord for the grace which he has so richly bestowed upon us. But feeling that I cannot thank our Heavenly Father enough in this life, I join in the words of the Psalmist and say: "O Lord my God, I will give thanks unto thee for ever."—Ps. 30: 12.

During this past quarter none have been called from our midst through death. With the exception of the sisters S. Dester and M. Kliewer, who had been very sick in November, the sanitary condition was good.

When Bro. Christian Krehbiel was here, we selected the site for the new mission house, and also hired Walter Roadtraveler and Charles Harrington, two of the youths who came back to the territory with Bro. Krehbiel, and also Frank Harrington, my former interpreter, for eight dollars per month, to help in making preparations for the erection of the house.

Stone for the building are partly brought from the hills 10 miles south of us, and partly from the ravines 10 miles east from here. If we have time till April to haul stone we can bring most of the necessary stone together, without being required to call on the Indian teams to help us. As we have this year more teaming to do than usual, I would ask the Board to give permission to buy another pair of good horses. In case the board should decide to build the new school-house of brick, I would here remark that right good clay for brick can be found in our yard a little east of the stable.

The number of scholars was this year somewhat smaller than in former years, but all that we had were apparently glad to be here. They gave us much joy. Thanks be to God that we were able to feel his help in our work. As upon former occasions, so again this year a number of old Indians and children out of the camps attended our Christmas festival, held on the evening of Dec. 24. Our school-rooms were full, and also the doors and windows on the outside. The Indians listened very attentively to the beautiful Christmas hymns sung by the scholars, to the holy story which they recited, to what was said to them. After this D. Tucker interpreted for me, while I briefly related to the Arapahoes the glad tidings of the incarnation of Jesus Christ, and told them that he would gladly save *all who believe in him*. The exercises over, all seemed satisfied and were rejoicing as we separated. I could not do as much mission work among the old Indians in the past quarter as I would like to have done. D. Tucker, my former interpreter, would not serve as interpreter on Sundays, he even did not once come to Sunday-school. Our older scholars are lacking very much the courage of making a profession of Christ. Let us together pray with more earnestness that young men and maidens who have been taught in Christianity may be truly converted, that they may be led to God's service by his spirit. That the spirit may also in them bear the evidence: "The love of Christ constraineth us." May the Lord give an open door for his word among our Indians, and make us better prepared to carry on his work.

J. J. KLIEWER.

FARMER'S REPORT—CANTONMENT.

Again a quarter is ended. Praise and thanks to our Heavenly Father, that he has again, through the past quarter, so graciously helped us. In October we hauled our firewood and thrashed our oats. We received 460 bushels of oats. After we had thrashed the oats we sawed some 30 loads of wood. The largest school-boys helped to harvest the corn. They did not go to school at the time. We received 1200 bushels of corn. Our potato crop was not as large as we had expected, on account of the drought. We only received about 50 bushels. We dug a well on the site selected by Bro. Krehbiel for the new mission house. We dug twenty feet without any obstruction, but then we struck a layer of stone, between which was a hard sand bed. When 30 feet deep, we had a little water, but only about 150—200 gallons in 24 hours. We dug six feet deeper in the hope of getting more water, but instead of that the water became less. We now intend to drill deeper with a machine. We are now hauling stone for the new mission house. We broke another pair of oxen, so we now have six ox teams to work with. On the 10th of November we put out cattle on the government pasture, where we had them two and three years ago during the winter.

We have in all 219 head of cattle.

HENRY SCHMUTZ,
JACOB MOESCHBERGER.

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A general survey of the foreign mission work, under the American Board, shows that during the past year the gospel has been preached by missionaries and native preachers in 900 different cities, towns and villages, in various parts of the globe; the number of churches have increased from 303 to 310, to which 3,481 members were reported as added on confession of faith—a larger number than in any previous year since the ingathering at the Sandwich Islands.

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The year's growth in communicants at home in '85 and '6 was 1.35 per cent. The growth in foreign missions the same year was 19 per cent.—*Missionary Review.*

## THE SABBATH SCHOOL.

Always carry a Bible with you, when on a journey.

The lesson should be made for the class, instead of the class for the lesson.

Let the class feel that you teachers, have a hearty interest in them that you love them. You are not only to teach the substance, but also the spirit of the lesson. To do that you must be filled with the same. The children should be able to see and feel that fullness of the spirit of the lesson, in your manner before the class. You must have a hearty interest in the spiritual welfare of your scholars, unless you have that you are not fit to train them,

At a recent Sunday School Congress, held at St. Louis, the Rev. J. J. Merrill spoke some homely but wholesome words about the best way to reach the hearts of the young folks. He believed that no one could hope to win boys and girls who did not retain his manhood. They can not be flattered by childishness. It was the rough-and-ready Peter, who was bidden to feed the lambs. To win boys and girls to public worship, we had to present the youth's side of truth. Some one had said that truth was spherical. To have that sphere touch boys and girls, the young side should be turned toward them. They needed the same truth that their seniors did. No greater mistake had been made than by those who thought that child talk should be childish. Some men had so long regarded and represented truth as a thing adapted to adult minds that they never could catch a glimpse of the forms that would reach all minds.

Success in Bible teaching depends largely upon the teacher's habits of Bible study. The teacher must be a constant student of the Word, Last year's knowledge will not answer for this year. It must be freshened up by adding something new. Each week's lesson should be thoroughly mastered. Besides this, the teacher should commit to memory some of the richest, most spiritual passages of Scripture, such as the 103d Psalm, the 12th chapter of Ecclesiastes, the 12th of Romans, 13th of I Corinthians, etc. Further it is also very desirable that, by careful study, he secures clear definitions of Scriptural terms, such as justification, faith, peace, joy, mercy, justice, etc.—*C. N. Pond.*

It was a Philadelphia superintendent who, by a cordial "How are you, sir?" called forth the following comment from a man who stood in bricklayer's garb on the sidewalk, as the superintendent drove by in his comfortable carriage: "Count that man a Christian every time. He don't slight a fellow because his clothes are dirty and his hands horny. *His* religion's the right sort." Of this same superintendent, a wife said, with tears of joy: "His good heart, as shown in his unfailing kindness of manner, led my skeptical husband to a firm faith in Him whose spirit can so beautify the character of his followers."

One of the Best Things that could be done to promote the efficiency of the Sabbath-school would be to have a great deal more home study of the lessons. This means more general interest in the matter among parents. It ought not to be a heavy task for any father or mother to see that their children always know the Sabbath's lessons. Who are responsible, if parents are not, for the religious instruction of their children? If parents will not even take interest enough in their children's souls to study with them a dozen Bible verses each week, how can they expect to render a satisfactory account of their faithfulness at God's bar? —*Westminster Teacher.*

The old Greeks thought that memory must be a source of torture in the next world, so they interposed between the two worlds, the water of Lethe, the river of forgetfulness; but believers in Christ want no river of oblivion on the borders of Elysium. Calvary is on this side, and that is enough.—*Maclaren.*

During April and May Evangelist Moody is conducting a Bible institute in the Chicago Training School for Christian workers.

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DOING WHAT WE CAN.—"'Children, I want each of you to bring a new scholar to the school with you, next Sunday,' said the superintendent of a Sunday-school to his scholars, one day. 'I *can't* get any new scholar,' said several of the children to themselves. 'I'll *try* what I can do,' was the whispered response of a few others. One of the latter class went home to his father, and said, 'Father, will you go to the Sunday-school with me?' 'I can't read, my son,' replied the father with a look of shame. 'Our teachers will teach you, dear father,' answered the boy, with respect and feeling in his tones. 'Well, I'll go,' said the father. He went, learned to read, sought and found the Saviour, and at length became a colporteur. Years passed on, and that man had established *four hundred Sunday-schools* into which *thirty-five thousand children* were gathered! Thus you see what trying did. That boy's efforts were like a tiny rill, which soon swells into a brook, and at length becomes a river. His efforts by God's grace, saved his father; and his father, being saved, led *thirty-five thousand children* to the Sunday-school!" P. B. POWER.



**INTERNATIONAL S. SCHOOL LESSONS.**
1889, Second Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 5. May 5th.

### THE COMMAND TO WATCH.—Mark 13: 24—37.

GOLDEN TEXT.—Take heed watch, and pray, for ye know not when the time is.—Mark 13: 33.

Our last lesson treated of the first era in the "coming of the Son of Man—the destruction of Jerusalem. The lesson for to-day treats more particularly of the second and third eras of the coming, viz.: The universal establishment, of Christ's kingdom on earth, and the final judgment.

I. *Signs of the Lord's Coming.* After that tribulation. After the tribulation connected with the destruction of Jerusalem and the dissolution of the Jewish dispensation. The signs here given as preceeding the Lord's coming to his kingdom and eventually to judgment are not to be literally interpreted, but are illustrative and typical signs. The sun may here be typically used to represent the religion, and the moon the material government of the Jewish church. The former would be darkened in consequence of which the latter would cease to give light,—would lose power. Or perhaps it may signify the obscuring of the knowledge of Christ—the Sun or great light of this world and the church—in consequence of which heresy and unbelief shall take the place of plain, simple preaching of the truth. The stars and powers of the firmament shall be affected; this is symbolical language signifying mighty political and religious resolutions.

Then shall be a literal personal coming of Christ in the clouds of heaven, but not with a corporal body. He will not come as a babe in Bethlehem, but as a king and Lord over his domain,—"With great power and glory." The elect,—members of his kingdom, shall be gathered from the whole world.

II. *A Parable of the Lord's Coming.* On the Mount of Olives, where fig trees were numerous, Christ directs the attention of the disciples to the budding of the same as a sign that summer was nigh; as this was a natural sign of the approach of summer, so these signs were natural signs of the Lord's coming. The signs are a result of his coming. The forces which produce his coming, produce also the signs.

Jesus gave his disciples the signs of his coming but the time he wisely withheld from them, declaring that even neither the angels nor himself knew the exact time. That we may always be ready for the coming of the Lord we are commanded 1st, to "Take heed" —keep eyes upon, look around and examine and understand. We are not to be in darkness,—ignorant that that day should unexpectedly overtake us. We have the signs to study, and the assurance that Christ's words are sure, v. 31. 2nd, "Watch,"—be aroused from the slumber of sin and unconcernedness; be on the guard against slothfulness and temptations from within and without; and be in a state of diligent working, for unless we work we shall not keep spiritually awakened, lively. Unless we are awake we shall not work. 3rd, "Pray." Watching alone is not enough, we need help from a higher power to resist the temptations, and give us power to work, and endure unto the end. Therefore we must not neglect prayer. Christ's second coming is as when a man sojourns in another country, having left his house to servants, and given authority to them and to every man his work, and commanded the door-keeper to watch, expecting his return at any time. Christians have a work committed to them, this work must be done with prayerful toil and watchful readiness for the Master's return.

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Lesson 6. April 12th.

### THE ANOINTING AT BETHANY.—Mark 14: 1—9.

GOLDEN TEXT.—She has done what she could.—Mark 14: 8.

The anointing at Bethany took place before the events of Lesson 1st, this quarter, while the conspiracy spoken of in v. 1, 2, was made at Jerusalem while Jesus was discoursing on the Mount of Olives; see two last lessons.

I. *The Conspiracy.* The feast of the passover was near at hand. Under divine direction this was to be the passover when the one sacrifice for the sins of the world was to be offered. The chief priests and scribes conspired how they might take Jesus by craft and kill him. They would not openly attack him, but by some secret plan take him. The prince of darkness never attacks righteousness and truth openly, but always lays his plans in the chambers of darkness and attacks his victim from behind. They feared an uproar and so decided not to take him on the feast. They would keep the feast and afterward kill him. It was customary to punish criminals at the public feasts, but for fear of the people, as our Lord had become very popular among the common people, they postponed this case. He who observes a feast on merely human motives violates it in his heart, and is a hypocrite before God. At the very time they were saying, "Not on the feast," Jesus was telling the disciples (Matt. 26: 1—5) that he should be crucified at the time of the feast.

II. *Doing what they could.* Jesus was stopping at the home of his friends, Lazarus, Mary and Martha, which was the house of Simon the leper. This Simon may have been the father, or probably husband of Martha, he had been a leper and was healed. A special supper was made for Jesus and his disciples. While at meat, the anointing as described in the lesson took place. The woman who anointed Christ was undoubtedly Mary, as John tells us that Martha served and Mary anointed him, which also beautifully harmonizes with the dispositions of the sisters on a

previous occasion as told us in Luke 10, where Mary was sitting at Jesus' feet and listening to his gracious teaching, while Martha was cumbered about much serving. This anointing was a very great luxury and honor conferred upon Jesus. To crown the act of love she took "woman's chief ornament," her hair, anh wiped the travel-stained feet of her teacher. Her motive was to make to Christ an expression of her devotion and holy love. True love in the heart always desires to express itself in action, to make sacrifices for those loved. God desires us to give our hearts the most precious gift. Though we may not all be able to give an expression of love to Christ in as costly a gift as Mary did, we can all give our hearts, which in reality is the same.

III. *The Fault Finders.* Judas, who is elsewhere called a thief and who was about to betray his Master, was the instigator of fault-finding. Not that he cared for the poor, but because the evil spirit of envy and avarice was working in him to find fault. The excuse for this fault-finding was that it was a waste, and might have been given to the poor. As Judas could influence some of the disciples to second him in bringing complaint, so ever are wicked men getting good men to favor their bad schemes by pretense of high motives.

IV. *Christ Defends Mary's Acts.* She had done a good deed, since it rested on a good principle. Her deed did not interfere with doing good to the poor. The true friends of the poor, who do most and give most for them are the successors of Mary and not of Judas. It was a fit and timely deed, as it was the last opportunity to show her love to Jesus. Her deed stands as a fruitful memorial for good. She has erected to herself a monument as lasting as the Gospel itself, and which is a stimulus to every deed of love, benevolence, and sacrifice, for Christ Jesus will recognize those who truly make offerings for him.

Lesson 7. May 19th.

## THE LORD'S SUPPER.—Mark 14: 12-26.

GOLDEN TEXT.—This do in remembrance of me.—Luke 22: 19.

I. *Preparing for the Passover.* When the time had come that preparations should be made as was customary, to celebrate the feast, the disciples as true Jews would know where they should prepare for the occasion. Jesus gave directions how they should find a place in Jerusalem, to Peter and John. We are not warranted to suppose that Jesus had a special room prepared, nor that he had knowledge of such a special place. During the feast it was customary to have rooms prepared, where pilgrims and strangers were received, and where they could hold the feast. The disciples were directed how to find such a room. This mode of directing the disciples would prevent Judas from knowing the place in time to betray our Lord at the Passover meal.

II. *Celebrating the last Passover.* The Passover was eaten at night, and so in the evening, about twilight, Jesus and the twelve went from Bethany to Jerusalem to eat the meal, as the disciples had made ready. What transpired at the place before and during the feast is more particularly related in John 13. While eating, Jesus made the startling announcement to his disciples that one of them should betray him. Judas had already agreed with the chief priests and scribes to do this for thirty pieces of silver, and instead of being a startling announcement to him, it was a renewed evidence that his Master knew his evil heart, and gave him another opportunity to repent. The announcement caused sorrow, sorrow that Jesus should be betrayed, and especially so because one of their number should be the traitor. Immediately there commenced a self-examination which showed a good quality in the disciples. They did not say: "Who is it?" "Is it he?" "I believe it is him?" but "Is it I." This was a proper examination for the supper that was to follow. Judas also made it, to him Jesus said "Thou hast said." There is conviction, but instead of repentance he goes to carry out his evil work. Jesus must indeed die to save the world, but woe to that man who should be the traitor to cause his death. For such a one there is no redemption. Here was another opportunity for repentance, but Satan had too strong hold of his heart, and he leaves the company to meet his fate.

III. *The Lord's Supper Instituted.* After Judas had left and while the rest were still eating, Jesus took bread,—the unleavened bread used at the passover. The bread in the Lord's supper, points to Jesus as the bread of life and food for the soul. The breaking, points to his death for us. The eating, points to the acceptance of the sacrifice by faith. "He took the cup,"—containing the juice of grapes—"the fruit of the vine." This cup points to the shed blood, or given life of Christ. As the contents of the cup consists of the blood or juice of bruised and crushed grapes, so the redeeming power of Christ lies in his suffering and death. The Old Testament doctrine of salvation was through the shedding of blood. By the institution of the Lord's Supper, Jesus emphatically endorses the same doctrine, and teaches that as the fulfiller of the law, his own body and blood is a sufficient sacrifice for many. This supper was not only a meal for the time being, but was to be a perpetual ordinance for his church. To remind his children of God's love, of the way of salvation. It holds up before us the atonement—his body broken, and his blood shed for us. It teaches that Christ is the food for the soul. In it we realize intimate communion with God and with one another. It is a feast of joy in remembrance for deliverance from sin; holding up before the world the cross of Christ; a prophecy of Christ's second coming.

Lesson 8. May 26th.

## JESUS BETRAYED.—Mark 14: 43—54.

GOLDEN TEXT.—Betrayest thou the Son of man with a kiss.—Luke 22; 48.



The scene of this lesson is in the garden of Gethsemane, at the foot of the Mount of Olives. The events took place between one and three o'clock Friday morning. While Jesus was discoursing with his disciples around the table where he had instituted his memorial supper, and was offering his high-priest's prayer for them, Judas was with the Pharisees arranging the details of his treachery, and preparing to go to the usual resort of Jesus at midnight, to take him. Leaving the passover room, Jesus, with the eleven repaired to the garden, about a mile distant, and engaged in prayer in great agony.

I. *The Betrayal.* While Jesus was conversing with his disciples after his three seasons of prayer, Judas came with a band of soldiers armed with swords and staves, and provided with torches, to take the meek and lowly unresisting Jesus. The kiss of salutation was given by Christ and his disciples when they met. This token of friendship was now used as a sign of betrayal. In this we can more forcibly see the depth of the traitor's depravity. Coming to him he hailed Jesus with Rabbi (Master), kissed and embraced him. To this act of Judas, the meaning of which was evident to Jesus, he simply replied, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss." These words laid bare to the eyes of Judas, his depraved conditon and awoke his conscience. His deed was done, the soldiers laid hold of Jesus, bound him and took him away, while he with feelings of remorse slunk back to the gates of the garden and left the scene, to end his life in despair. What are the gains of sin? What had Judas gained? Thirty pieces of silver, ($18.60), shame, remorse and awful anguish, the suicide's rope and everlasting contempt. The money itself became too great a burden for him.

II. *Christ Protests against the Violence of his Captors.* "Are ye come out as against a thief?" Jesus would say, "What have I done that ye with such force came to take me?" "Am I a thief?" "Why do ye thus violently bind me?" "I was day by day teaching in the temple where you had every opportunity to take me." But the darkness of night was fitted for their work; the powers of evil work by choice in the dark. There was however for them no chance, they had taken upon themselves to fulfil prophecies, and so it was to be.

III. *The Disciples all Forsake him.* When the disciples saw what would happen they became afraid, and though they had but a short time before promised to stand by Jesus even unto death, they now forsook him. They were afraid to meet suffering when it loomed up before them. "A certain young man"—most likely Mark, the author of the account, was laid hold of by the young men in the company, but escaped by leaving the outer garment in the hands of those who would hold him. Jesus was led before the council, while a few of his discouraged disciples followed afar off to see what would happen to him.

How do we follow Jesus? Do we forsake him when trials come and his cause is in apparent danger? Do we follow only "afar off?" Those follow Christ afar off: 1st, who follow from curiosity; 2nd, those who are far from Christ in spirit and sympathy, and yet claim to be his followers; 3rd, those who do little for the conversion of the world for whom Christ died.

### *THE SWEARER'S PRAYER.*

What! a swearer pray? Yes, whether thou thinkest so or not, each of oaths is a prayer—an appeal to the Holy and Almighty God.

And what is it, thinkest thou, swearer, that thou dost call for, when the awful imprecations, *damn* and *damnation*, roll so frequently from thy profane tongue? Tremble, swearer, while I tell thee. Thy prayer contains two parts: THOU PRAYEST, first, that thou mayest be deprived of eternal happiness; secondly, that thou mayest be plunged into eternal misery.

When thou callest for damnation, dost thou not, in effect, say as follows: "O God, thou hast power to punish me in hell for ever; therefore let not one of my sins be forgiven. Let every oath that I have sworn, and all the sins that I have committed, rise up in judgment against me, and eternally condemn me. Let me never partake of thy salvation; and let me never enter into the kingdom of heaven."

This is the first part of thy prayer. Let us hear the second.

"O God, let me not only be shut *out* of heaven, but also shut up *in* hell! May all the members of my body be tortured with inconc ivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal. Pour down thy hottest anger; and let thy fierce, thy fiery, thy fearful indignation rest upon me, and torment me in hell, for ever and ever and ever!'

SWEARER, THIS IS THY PRAYER. Oh dreadful imprecation! Oh horrible, most horrible! Oh, be exceedingly thankful, that God has not answered thy *tremendous* prayer. Never let him hear another oath from thy unhallowed tongue, lest it should be thy last expression upon earth, and thy swearing prayer should be answered in hell. Oh, let thine oaths be turned into supplications! Repent, and turn to Jesus, who died for swearers as well as for his murderers. And then, oh then, though thou mayest have sworn as many oaths as there are stars in the heavens, then thou shalt find, to thy eternal joy, that there is love in his heart and merit in his blood sufficient to pardon thy soul for ever. Swearer, canst thou ever again blaspheme such a God and Saviour as this? Does not thy conscience cry, God forbid? Even so, Amen.

"Faith won't enable a man to lift a ton all at once, but it will, ten pounds at a time.

## MARRIAGES.

GRIESMER—SHELLY.—On April 4, 1889, in Philadelphia, by N. B. Grubb, Jonas Griesmer to Miss Katie Shelly, both of Philadelphia.

YOUNG—BENNER.—On April 6, 1889, in Philadelphia, by N. B. Grubb, Benjamin Young to Miss Lizzie Benner, both from Tylersport, Montg. Co., Pa.

ZIEGLER—REIFF.—On April 13, 1889, at the residence of the bride's parents, by W. S. Gottshall, Jonathan Ziegler, of Schwenksville, and Sallie Reiff, daughter of Joseph D. Reiff, of Creamery, Montg. Co., Pa.

REMALEY—SHELLY.—On April 18, 1889, in Germantown, Pa., by N. B. Grubb, Amandus Remaley, of Germantown, to Miss Eliza Shelly, formerly of Milford, now of Philadelphia.

## DEATHS.

STOVER.—On March 17, 1889, in Hilltown, Bucks Co., Pa., Katie, infant daughter of Milton and Annie Stover, aged 6 months and 1 day. The mother died a few months previous to the child. Funeral services at the house on March 21 by Henry Rosenberger.

LANDES.—On March 18, 1889, in Blooming Glen, Bucks Co., Pa., of typhoid pneumonia, Allen F., son of Simeon C. and Lavina M. Landes, aged 12 years, 9 months and 14 days.

The funeral of both the above took place on the 21st at the Perkasie Mennonite meeting house, near Blooming Glen. Funeral sermon by Allen M. Fretz. Text, Ps. 39, first part of v. 6 and v. 8 (German version).

ALBRIGHT.—On January 25, 1889, in Milford, Bucks Co., Pa., Amanda, widow of George Albright, aged 33 years, 9 months. Interment at Pennsburg, A. B. Shelly and C. Z. Weiser officiating.

REINHARD.—On January 31, 1889, in Milford, Bucks Co., Pa., Elizabeth, wife of John Reinhard, aged 57 years, 1 month and 4 days. Interment at Swamp Reformed church. Funeral services conducted by A. B. Shelly and C. Z. Weiser.

STAUFFER.—On February 13, 1889, in Philadelphia, Mina W. Stauffer, aged 23 years. Services by N. B. Grubb and L. O. Shimmel.

GERHART.—On February 14, 1889, in Philadelphia, twin child of Joseph and Annie Gerhart, aged 9 months. Funeral services by N. B. Grubb.

BOWMAN.—On March 14, 1889, in Bowmansville, Pa., Elizabeth, wife of Gerson L. Bowman, elder of the Bowmansville congregation, aged 34 years, 7 months and 1 day. Funeral services and interment on the 19th, on which occasion W. S. Gottshall and S. Ott, assisted by Benjamin Horning. Deceased was a beloved and faithful sister in the church, and her early departure cast a gloom over the entire community.

SHEIDT.—On March 17, 1889, in Philadelphia, of a complication of diseases, terminating fatal, through erysipelas, Catharine, wife of John R. Sheidt, aged 36 years, 9 months and 18 days. Funeral services in First Mennonite church on the 19th, when N. B. Grubb spoke on Rev. 14: 1–4. Interment the following day at Gehman's meeting house, Abel Horning and N. B. Grubb officiated, the latter speaking from John 14: 1–6. Deceased was a faithful and active member of the First Mennonite Church of Philadelphia. She was a teacher in the Sunday-school until compelled to quit by illhealth. Last year she was the presiding officer of the Ladies' Aid Society of the church. She leaves a bereaved husband and three children to mourn her early death, one a babe five days old. It is the Lord, he doeth all things well,

YOHN.—George Yohn, son of Henry and Catharine Yohn, was born September 27, 1804, married May 24, 1826, Elizabeth, daughter of Martin and Barbara Oberholtzer, they lived together 42 years, 2 months and 18 days. They had two children, a son and a daughter, Wm. O. and Sallie A. His wife died August 12, 1878. He died of cancer under the tongue, March 14, 1889, at an age of 84 years, 5 months and 17 days at Spring City, Pa., leaving his children to mourn a loving father, who had led a Christian life. The funeral took place on Monday, March 18, at the Hereford Mennonite church, where C. H. A. van der Smissen preached in German and English, basing his remarks on II Tim. 4: 7.

BUCHER.—Amanda Bucher, daughter of David and Maria Landis, was born May 24, 1864. Married to Henry K. Bucher, May 21, 1885. Of her three children two are living. Died of consumption, March 24, 1889, aged 24 years, 10 months. Funeral and interment on March 30. Services conducted by C. v. d. Smissen at the church in Churchville, and was assisted by the brethren Abraham H. Gottshall and Andrew Mack.

REINHARD.—On April 1, 1889, in Upper Saucon, Lehigh county, Susanna Reinhard, wife of Aaron Reinhard, aged 74 years, 4 months and 14 days. Interment at the Blue church. Funeral services were conducted by Rev. Yehl at the house and by A. B. Shelly at the church.

MILLER.—On April 11, 1889, near Coopersburg, Elizabeth Miller, widow of Anthony Miller, aged 83 years, 3 months, 13 days. Interment at Saucon Mennonite church, Revs. R. C. Weaver and A. B. Shelly officiating.

BERTOLET.—On April 16, 1889, in Philadelphia, Pa., of a complication of diseases, Amelia H., wife of Benjamin Bertolet, aged 52 years. Funeral services on Good Friday by N. B. Grubb, assisted by Rev. B. A. Woods. Interment the following day at Bertolet's cemetery, Frederick, Pa., where services were conducted by N. B. Grubb, in English, and by W. S. Gottshall, in German.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —I COR. 3: 11.

### *LIVING FOR JESUS.*

Living for Jesus day by day,
Following just as He leads the way
Never a choice in great or small,
Doing His will, and that is all.

Living for Jesus! All the while,
Hiding the tear with song and smile;
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Culling rare flowers from the bitter and sweet,
Learning great lessons the while at His feet.

Living for Jesus! Just little things
In our daily life, may take the wings
Of messengers, swift, and strong, and brave,
And—God only knows—a soul may save.

Living for Jesus! Living not dead,
Drawing rich life from the Fountain-head!
Quietly watering, though unseen,
Many a life from the Living Stream.

Living IN Jesus! Abiding in Him!
His life, peace and rest, atonement for sin—
All mine in their fullness and richness, replete
With the joys of the Spirit–the Comforter sweet.

Such may life be, Oh, glorious Son!
Mystical union here begun—
One with the Father, the Spirit and Thee,
Living through time and eternity.

—*Selected.*

*For the Mennonite.*

### *PROHIBITION AND CHRISTIANITY.*

H. G. A.

In the course of every man's life, certain periods or eras occur wherein the world takes the opportunity of testing his character, of probing his moral nature; of ascertaining whether the perplexing problems which confront life at every step from childhood to the grave, have taught him any lesson; of determining whether he has been content with merely existing with closed eyes, sloth-like lethargy, and indifference to the careering world about him, or whether he has bounded into the fire of life with a rush of vitality, determined to solve life's problem or die in the attempt—in short the world wants to see how far a man has carried his manhood, and cultivated his own soul. Such periods reveal to the world whether or not the individual has done any thinking, and in what mental attitude he poses in regard to right and wrong, principles of action, sentiment, and opinion.

In such a period we find ourselves at present. From the day of the passage of the resolution submitting the Prohibition Amendment, through the blustering months of February and March, the foggy days of April, and the flowery months of May and June, up to the 18th of the last-mentioned month the people of Pennsylvania have been, and are, passing through a burning, if not fiery, trial. King Alcohol has pestered them so long, and they have during this time, in vain, combated him; and now the trumpet of the State has pealed, to muster into service willing volunteers, and summon to battle the whole army of cold-water advocates in order to fall upon the fiend with great slaughter and vanquish him. This is pre-eminently a period of probation, through city and country, men and women are examining statistics, comparing causes and results, and seeking information from every source. Prohibition wrangles are raging not only in public halls, but also in the stores, shops, around firesides, at street-corners, in churches and Sunday schools, and where not? Liquor men even with plenty of "boodle" at their command, and stern-voiced in their threats, have ominous forebodings ahead of them, while women, pamphlets, periodicals, and tracts from the W. C. T. U. are floating around in every little town and hamlet in the State. In arguing, the interlocutor resorts to the evidences furnished by tradition, common sense, financial conditions, business policies, philosophy, mortality and pauperism, crime and the culprits dock, the States of Maine and Kansas, and a mass of other evidences down to the moral laws, the Bible, and the Christian life. Hardly at any period since the late war have the inner workings of men's minds become so transparent; hardly ever have some of their most secret convictions been so openly ventilated.

Nor should Christianity be a silent bystander in this public agitation. Such a

moral ferment as this involves character: and wherever character is brought into play, Christianity should wield an influence. We purpose to see what attitude Christianity takes concerning total abstinence or Prohibition, (for the two amount to about the same at the end). Let us open the Bible—the Christian's guide in every moral question,—and see what light it sheds. The evils of strong drink were manifest already in Solomon's time, who strongly inveighed against them and gave posterity some good advice. But for sound argument, we will quote from Paul, who, like the former namesake Saul, is a man "after the people's own heart." He tells us in I Cor., x: 23, "All things are lawful for me but all things are not expedient; all things are lawful for me, but all things edify not." He says very nearly the same words in I Cor. vi: 12. He means to imply in this passage, that man may partake of anything and make use of it as far as it is expedient or capable of doing good. But just as soon as it ceases to edify, and begins to harm him, Paul says he will not be brought under the power. As long as we use anything with moderation, so long it will edify. Carry it to an excess, and it becomes a canker.

How is it with strong drink? Does it still edify? Is its use any longer expedient? Do the thousands of victims that perish yearly either directly or indirectly from its ravages, still preach its edifying capability? These are questions whose answers the Christian reader is to determine. When Moses came down from Sinai with the tables of the law and saw his own people worshipping a molten calf, in his holy rage he broke the tables and ground the calf into dust. Let Christians imitate Moses. Let them away with that idol, Alcohol, under whose heavy wheels so many precious souls are hurling themselves, and inviting their own condemnation. We may be assured it is right. "Is not the life more than meat and the body than raiment?" Will God not be better pleased if we kill liquor and save souls, than if we kill souls and save the liquor?

We must bear in mind that anything indulged in to excess, makes that thing, however good and guileless in itself, sinful. How many of our present sins, both national and local, are merely the driving into extremes, of processes naturally innocent! Take dancing, gambling, dressing, Wall street speculating, the love of money, and other evils less glaring. Once harmless, now insidious! And so with other things. Liberty is a God-given privilege; the excess of it, licentiousness, is sinful. Righteousness is our only passport to Heaven; but self-righteousness, or Pharisaism, its extreme, will hardly save us from Hell. The fact that Christ turned water into wine adds no strength to the argument of the anti-Prohibitionist, for Christ and the other guests drank it with moderation and received it "with thanksgiving." Our artillery is not directed against liquor in itself, but against its abuse; and things have come to such an extremity that, in order to prevent *abuse*, we must even discountenance *use*. That which was at first a lamb, gentle and innocent, has been entirely transformed into a lion and the identity of the lamb completely lost; and so in killing the lion the lamb must die also. To use a homely illustration, drinking must be done away with in the same way as a tooth afflicted with caries; to get rid of the caries, the whole tooth must go, no matter how excellent its grinding power may yet be. God called everything good that he had created. But as soon as man by his excesses turns that good into evil, then it is cursed. Extremes are the curses of everything that is good. Besides, strong drink is a luxury at best not a necessity; and luxuries are halfway houses toward sin. When Paul counselled Timothy to "Use a little wine for thy stomach's sake and thine often infirmaties," he referred to wine not as a luxury but as a medicine. Prohibition will never prohibit physicians from using it, for its medicinal properties are the main end for which it should be manufactured.

When children at home play at fig-mill or quoits, no complaint is made so long as they are satisfied with the mere triumph of winning. But let the parents once hear that a few coppers are staked, and forthwith the fun is stopped. "If you cannot play without money, don't play at all," says the parent, and fig-mill and quoits are consumed with fire. Use the same method in curing people from drunkenness. But the same parent very often does not think so, which is an anomalous contradiction, and shows that his principle lacks symmetry.

Anti-Prohibitionists say, "I never become drunk. Why must I vote against something that doesn't hurt me?" Paul says, (I Cor. x, 24) "Let no man seek his own, but every man another's wealth." You were born, not merely to care for yourself alone, but also for others. Jesus Christ spent his entire public life in ministering to others, and we are taught to regard him as our model. The more we are like him, the more welcome will we be in Heaven. Again we are told that charity is the greatest spiritual gift, greater than either faith or hope. To mention all the ways in which we can exercise charity would alone require a lengthy article. Indeed the Bible dwells more on charity than on any other topic. You say you are strong enough to resist the temptation of strong drink; that you need never drink to excess. Very good. But God has not blessed every one with a strong will like your own. Next door to you lives your neighbor, to whom one sip is like a spark, which almost invariably kindles into a great conflagration. Paul says, (Rom. xv, 1) "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." Do, then, what Paul says if you would be a Christian. Rather deny yourself the luxury of a glass of wine, if thereby you can save your neighbor. Never "treat" him at the hotel if you would have him die sober. Be a Prohibitionist, not for your own, but for his, sake. This, if you do it, will be real charity. Prohibition is a charitable institution, which has for its object the helping of a brother, the uplifting of down-fallen humanity, and any institution devoted to such a purpose is one of the greatest evidences of the Christian character of its founders. Before we close this portion of our topic, we refer the reader for further enlightenment to the following passages in the New Testament: Rom. xiv, 13, 15, 19, 21; xv, 2, 3; I Cor. viii, 9—13; I Cor. xiii; Matt. x, 42; Matt. xxv, 31—46; Luke x, 30—37.

A favorite argument of anti-Prohibitionists is something like this: Strong drink is a temptation; the Creator put all temptations in our way, not that we should remove them, but be careful not to yield to them; for were there no temptations here to try our faith, where would be the victory in gaining the prize of the high calling of God? In order to meet this fallacy, and give it the answer it deserves, I shall take as my text and weapon Matt. v, 29, 30, "If thine eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." And the same with the right hand. A commentator on this passage makes the remark that it is better to put away the causes of sin than to suffer its consequences. This passage is the most direct justification of Prohibition to be found within the lids of the Bible. Besides it comes from the lips of Christ himself, and is, consequently, doubly worth consideration. How does this apply to strong drink? Strong drink is one of the members or sources of revenue, that help sustain the State. But that member has become corrupt, and an offense; and woe to the Government that collects revenue from a source that is an offense. And yet many Christians will ask the question, "Where will the State get its revenue from if Prohibition gain the day?" God has never failed to support any one that has put away evil for his sake!

Is not a Christian worthy of the prize in either case, whether he kill the enemy outright or whether he merely dodges the darts which the enemy hurls at him? It is the *courage to resist* that makes one a Christian soldier. And in regard to the enemy, strong drink, there is greater victory won, and more courage exercised in putting away the nuisance altogether than in being able to drink moderately. Besides this, all the victories we may gain over Satan here below, will not contribute much to our salvation, for we enter Heaven on the merits of Christ alone. We can never atone for our sins, no matter how earnestly we work. And the idea that God will think less of us for depriving the devil of one of his weapons is simply amazing. His Holy Word is silent as to this matter. It never prescribes how we shall get rid of the tempter. It is the "getting rid" of him, and not the manner in which it is done, which is the main point at issue. Jesus Christ will have all men to be saved. He desires mercy and not sacrifice. The liquor traffic is nothing but an inhuman soul-traffic. Let us not think that by giving men access to strong drink, and thus keeping up the horrid sacrifices smoking upon the altar of Belial, and opening the sepulchre for thousands and tens of thousands of blackened souls doomed to eternal darkness and misery; besides causing the misery, wretchedness and even death of innocent women and children that might have lived to bless the world—let us not think that by this course the good God—the God of love—is delighted. But let us rather with the holy wrath of Moses, crush it under our feet, and annihilate its power forevermore, and we may rest assured that instead of being provoked to anger, God will add one more cubit to our heavenly stature, for our efforts to brighten the skies and smooth the way for our downfallen brethren, in causing the light to shine in desolate places, and in making the wilderness, where darkness and wretchedness reigned before, to blossom as the rose. We trust that this is the universal Christian sentiment.



### WE WILL TAKE NOTHING WITH US.

How much of this world are you going to take with you into the next? Will you have two pockets—one in each side of your shroud? Will you cushion your casket with bonds and mortgages and certificates of stocks? Ah! no. The ferry boat that crosses this Jordan takes no baggage—nothing heavier than an immaterial spirit. You may, perhaps, take $500 with you two or three miles, in the shape of funeral trappings, to Greenwood cemetery, but you will have to leave them there. It would not be safe for you to lie down there with a gold watch or a diamond ring; it would be a temptation to the pillagers. If we have made this world our God we shall see our idol, when we die, ground to pieces by our pillow, and we shall have to drink it in bitter regrets for the wasted opportunities of a lifetime.—*Rev. T. DeWitt Talmage.*

### PETER WALDUS AND THE WALDENSES.

Where the cradle of Waldo, or as he is generally called, of Peter Waldus, stood is not known. We find him about 1150 in Lyons, the great mercantile and industrial centre of Southern France, as a rich and respected man, who had by usury and other unjust means accumulated a large fortune.

According to the Waldensian documents his name is said to have been Waldez or Valdes.

His conscience troubling him, he turned to religion, heard the gospel and was curious to know what it said. He was brought more to reflection by a shocking accident, one of his friends falling dead at his side. Seized by horror he turned to a clergyman with the question: "What shall I do to be saved?" and received the answer: "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

He followed this advice, distributed his means among his wife, his two daughters and the poor. But he also followed the other part of the advice, "Come and follow me." He not only read the Scriptures for himself, but also to others in the vernacular, something unheard of at that time, and by his preaching and his liberality he gained many adherents.

It is said that he visited Pope Alexander III in Rome, who is said to have embraced and encouraged him to adhere to his vow of poverty, but he also called his attention to the fact that he was not allowed to preach without the consent of the clergy of the city. Another author even says that he received of the Pope the right to preach under the condition that he would adhere to the doctrines of the four Fathers of the Latin church, Ambrosius, Augustinus, Gregorius and Hieronymus. Later the Pope regretted his tolerance and prohibited the Waldenses from preaching. It is reported that as early as 1179 some Waldenses came to the council at Rome and begged that permission be given them to preach. The clergymen made fun of them, and they did not think themselves safe, yet they were not yet excommunicated, for in Rome they were in hopes that Waldo and his adherents would submit themselves to the church.

Valdo and his adherents did not submit but preached the more earnestly, and recognized more fully the bad condition of the church and of the clergy. They were consequently condemned in 1183 at a council in Verona, but spread farther and farther their doctrines, so that on all sides their adherents increased. In 1190 a disputation about religion was held at Narbonne, at which the Waldenses defended the general priesthood and the liberty to preach, which belongs to all believers, without difference of the church, and without regard to sex. They quoted in favor of it James iv, 17; Phil. i, 14–15; for the preaching of women they quoted Titus ii, 3. Another disputation took place in 1207 at Panners, but when these disputations did not have the desired effect to bring the Waldenses back to the Roman church, the persecution soon began. As early as 1194 Alphonso of Arragonia and Marquis of Provence, issued an edict against the Waldenses—Insabatatos or Poor of Lyons. In 1207 appeared an edict of Emperor Otto, and in the same year began the bloody crusade of Pope Innocent III against the Albigenses or Katharí, destroyed all their hopes and scattered also the Waldenses into all countries. The fire was not extinguished, but the sparks were scattered in all directions and kindled new fire wherever they flew.

In the year 1218 there was a gathering of representatives of the Poor of Lyons and of the Poor of Italy or Lombardy near Bergamo. Those points were taken into consideration in which they differed, the conditions for the clergy, baptism, the Lord's Supper, etc. Here Dr. Comba himself says, that undoubtedly these Italian Poor had Arnoldian blood in their veins" (from Arnold of Brescia 1155) and they consequently existed before Valdo.

The same sufferings united the Waldenses and Kathari, and a description of the Kathari of the year 1320 by the Dominician monk Bernard Gui says: "First they in general confess, that those are good Christians, *who do not swear*, do not speak any lies, or speak evil of others. *They also kill neither men* nor beasts. Further, that they have and hold the faith of our Lord Jesus Christ and of his gospel, as Christ and his apostles have taught it, and they (the Kathari) stand in place of the apostles, and that on account of the above mentioned doctrines those of the Roman church, the prelates, clergy and monks persecute them. As proof for their doctrines they quote the authority of the gospel and of the epistles according to their explanation and their understanding. Then they criticise and find fault with all the sacraments of the church, *especially that of the eucharist* (the Lord's supper), saying that the body of Christ is not contained in it. *They also find fault with baptism, (they say) the confession made to the priests of the Roman church does not do any good*, because, as they are sinners, they can neither bind nor loose. *They also say that no crucifix is to be adored.* Further they *read out of the gospels and epistles in the vernacular*, using and explaining them to their benefit against the constitution of the Roman church."

This description fully agrees with that of the Waldenses of that time, and he only adds three points in which they differ: The doctrine of a good and an evil God, the doctrines that Jesus Christ had not received a true human body from the Virgin Mary, and the doctrine that there is no resurrection of the natural body, but that men will be resurrected in a spiritual body, I Cor. xv, 44.

But we must not forget that this description comes from enemies, that the only book which we posses of the Kathari contains nothing of this doctrine of two deities, and that many adversaries do not mention it, others say that this accusation is altogether only a slanderous invention of those who sought a cause to destroy them.

The time when the Waldenses flourished most in Germany, according to Dr. Keller's book, "The Reformation, etc.," was during the time from 1314 to 1347. This was followed by a time of such heavy persecution of the brethren that the inquisitor Peter Pilichsdorf in the year 1395 could assert with triumphant scorn that they had succeeded in mastering these heretics.

About this time the brethren received new encouragement by the appearance of John Wycliff, his pupil Hieronymus of Prague, and the friend of the latter John Huss. In England, but especially in Bohemia, the brethren found an asylum. In 1469 at the meeting of Lhota the Bohemian church of the brethren separated publicly from the Roman church and has ever since existed as "United Brethren"—"Unitas Fratrum" —with many changes in its history. Though the church was Lutheranized by Count Zinzendorf in Herrnhut, it yet exists, more or less independent of the Lutheran influence and has done an incalculable amount of good in the 400 years of its separate existence.

One part of the Waldenses existed in spite of many persecutions in distant valleys of the Alps. These came after 1530 entirely under the influence of the Reformed church, but since 1848 they took a new impulse and work successfully under the apparent blessing of the Lord for the evangelization of Italy.

The German Waldenses abont the time of the Reformation disappeared in the congregations of the Old Evangelical Baptists (Baptist-minded) and by them were continued; while in England their influence asserted itself in different ways in the different independent churches.



### MARRIAGES.

KNIGHT—BENNER.—On May 22, 1889, in Philadelphia, by N. B. Grubb, Abel Knight to Miss Laura Benner, both of Philadelphia.

DEUSCH—CROLL.—On April 24, 1889, in Philadelphia, by N. B. Grubb, Mr. William R. E. Deusch to Miss Laura Jane Croll, all of Philadelphia.

FRAHNER—ROWEN.—On May 1, 1889, in Philadelphia, by N. B. Grubb, William Frahner to Miss Fannie Rowen, both of Philadelphia.

MOYER—WEISS.—On May 11, 1889, in Philadelphia, by N. B. Grubb, William G. Moyer, of Chalfont, Pa., to Mrs. Hannah Weiss, of Souderton, Pa.

### DEATHS.

CLYMER.—On May 14, 1889, in South Bethlehem, Fanny Clymer, widow of Jacob Clymer, aged 84 yrs., 1 mo. and 11 days. Interment at Flatland Mennonite church, N. Z. Snyder and A. B. Shelly officiating.

FRETZ.—On May 3, 1889, in Bedminsterville, Susanna, wife of Oliver D. Fretz, aged 45 yrs., 2 mos. and 2 days. Her disease was consumption, from which she had been suffering more or less for a number of years, was confined to her bed about 10 weeks. Interment on May 6 at Deep Run Mennonite burial ground, funeral services by J. S. Moyer. Text, Phil. i, 21–24.

EHST.—Henry G. Ehst, son of John L. Ehst and Magdalena *nee* Gabel, was born July 7, 1814, married on the 17th of July 1859 Rachel E. Tee. They had nine children of whom eight are living. He died suddenly of paralysis of the heart on April 11, 1889, at his home near Bechtelsville, Pa., aged 54 yrs., 9 mos. and 4 days. His funeral took place on Tuesday, April 16, 1889, C. van der Smissen officiating at the house and church. His text at the house was Psalm xxxi, 16, at the church Hebrew ix, 27. Rev. John East and Abraham Gottschall participated in the exercises at the church at Hereford. This sudden death made an impression on all who heard it, and both the house and church were crowded. We hope the Lord will comfort the bereaved and help us all to remember that it is appointed unto men once to die, but after this the judgment.

C. H. A. VAN DER SMISSEN.

RAMBO.—On April 22, 1889, after a lingering illness with dropsy, in Milford, Bucks Co., Pa., Noah Rambo, aged 68 years. Interment at West Swamp Mennonite church. Funeral services conducted by A. B. Shelly.

SHAFFER.—On May 15, 1889, in Philadelphia, Sallie Brady, wife of Benjamin Shaffer, aged 20 years. Funeral services and interment on the 18th conducted by N. B. Grubb.

Through the dark night lie still; God's faithful grace
Lies hid, like morning, underneath the sea;
Let thy slow hours roll, like these weary stars.
Down to the level ocean, patiently.

—*Wm. Caldwell Roscoe.*

### A VOICE FROM THE PRISON.

A prisoner in a penitentiary in Colorado lately delivered an address to his fellow-prisoners, which contained some excellent thoughts. He said: "It needs no argument to us to prove that intemperance produces crime. Here are nearly four hundred of us, living examples of the fact. It is a truth which our being here places beyond contradiction. As intemperance has we know produced crime, we must hold it in itself to be a monster. A stream can rise no higher than its source, and a tree is known by its fruits. Ever since this monster has cursed the earth its outflow has been one continual, never-ending efflux of criminality and wrong of every kind. There is no good thing about it or ever came from it, and no one has the audacity to defend it or its results. We charge upon it horrid crimes and woful miseries. We tell the naked truth about it. We brand it as devilish and fiendish. . . . .

"Here we are safe from its influence. This place to many of us is not really a prison; it is a veritable house of refuge to which we have come for safety. I am not authorized to speak for others, but there may be those here who, like myself, would have found a drunkard's grave if they had not come here. As for myself, I think about three months more would have ended my career. I would probably have died drunk. In our calm, sober life here we can judge and determine what our future course in life must be. This place is called a prison, but we can if we will make it a place from which we can date a renewed life, to which in after years we can revert as being to us a holy place. I positively refuse, as you doubtless do, to accept this as the end-all of my record in life. We are here simply to get rid of what dragged us here, to get hatred of wrong and love of right firmly implanted in our hearts and souls, and then to go out in the world with firm minds, pure and strong hearts and clean hands to make a good fight for the future and redeem the past. Whatever the past has been we cannot recall it. We cannot alter the record, but we can redeem it."

And we in Pennsylvania have the power to alter this evil, what will we do when we hear a voice like the above? Let us vote for Constitutional Prohibition on June 18. EDITOR.

*For the Mennonite.*

### WHAT OF YOUR SOUL?

You have a pleasant home furnished for safety, beauty and comfort. What of the home of your soul? You have warmth provided for your dwellings when the days are cold, and lights for the night. What provision have you made for your soul against the storm of affliction and the night of death?

You provide beautiful garments with which to adorn your body. Is your soul clothed and adorned for the presence of the King.

You provide food for your body, both delicious and nourishing. Is your soul-hunger satisfied with the Bread of Life?

You quench your thirst with the clearest of water and wholesome drink. Has your soul tasted the Water of Life?

When weary you rest your bodies on soft couches of ease and comfort. Where is the rest of your soul?

In sickness you call for the most skillful physician that you may be restored to health. Have you ever called on the Physician of your soul?

Even after death your body will be cared for. Your friends lay it with tears and much care in a neat coffin and a carefully prepared grave. Who will care for your soul? WHO?

O Friend, what of your soul? What of your soul? Bodily welfare, ease, comfort or luxury are only for a time, a short time, an uncertain time, but your soul will live forever. The care of the soul is your principal business in this world. What are you doing for it? What attention are you giving for its eternal welfare?

Think of a homeless soul hungering, thirsting, weary, sick and unclothed, entering alone the dark valley of death. Oh, friend, is that your soul? *Save it!* SAVE IT! Believe on the Lord Jesus Christ as the Word of God directs and your soul is safe. You have but a moment. Do it. Believe now.

### PRAYER.

"Teach me to do thy will, for thou art my God."—Psalm cxliii, 10.

This is not only a prayer for teaching in general, but a prayer to be taught a special lesson, viz., to do the will of God. Every one who prays at all, prays often, "Thy will be done on earth as it is in heaven." If this prayer were fully answered, earth would indeed be like heaven. But whose will is now done on earth? Every one who has any power of reason or thought, has a will of his own. Satan, the great enemy of God and of man, has a will of his own. God for his wise purposes, allows these wills to be partially followed for the present. The Lord God Almighty has also a personal will, in part only revealed to man.

The Apostle Paul prays for the Colossians that they might be "filled with the knowledge" of God's will. He asks also, in another epistle, this question: "What man knoweth the things of a man, save the spirit of man which is in him?" And he adds, "Even so the things of God knoweth no man, but the spirit of God."

Do we not feel that no one in the world, even those who know us best, can tell with certainty what our will is sure to be on every possible occasion? How much more certain must it be that man cannot always, by the light of his own reason, discern what is the will of God? Yet the believer has learned that doing his own will often leads him astray, and that God's will alone is safe to be followed. He earnestly desires, therefore both to know and to do the will of God. The prayer, "Teach me to do thy will," is in fact a double request. It seems to ask, that we may "Perceive and know what things we ought to do, and also have grace and strength always to fulfill the same."

Reader, can you, from your heart make this prayer your own? No one can do so who cannot also add, "for thou art my God." Whose will do you habitually follow? "His servant ye are to whom ye obey." "You cannot serve God and Mammon." "If the Lord be God, then follow him." All scripture is against the idea that God will accept a divided allegiance. Examine yourself now, and see how it is with you. Do you always follow God's will when you know it, or do you only serve Him a little, more out of fear than from love?

Many persons seem to feel that as God is their creator, and is very great and powerful, they would not dare openly to refuse to do his will, where it is clear and plain. But they know nothing of the loving obedience of children. They have never yet understood, and in all simplicity acted upon the blessed assurance of the Lord Jesus Christ. He came down from heaven not to do his will, but his father's and he says to us: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on him may have everlasting Life." And thus never having attained to "peace with God" through faith in his Son (Rom. x, 1.) they are far from desiring to know more of his will, and they secretly wish it were not so clear at times when it goes against their own will. They think that life would be very dark and gloomy if they might never follow their own wishes without thinking of the will of God.

Satan still tries to beguile with the same subtlety with which he deceived Eve in Paradise. He still whisbers, "Hath God said?" and suggests that to act according to our own wishes may be to our advantage, and that disobedience to God may not bring any very dreadful consequences. Do not listen to him, or to your own evil heart, when it would suggest that God is a "hard master;" but ask those who have unreservedly taken the Lord for their God, and whose whole desire is to do His will, how they feel about it, and they will assuredly answer, "His service is perfect freedom. We never knew real happiness till we determined only to do the will of God." Let us never forget what the Lord Jesus says of every one who does the will of His Father: "The same is my brother and sister and mother." Should not this assurance stir us up earnestly to seek to know our Heavenly Father's will, and when we know it, to do it?

A diligent study of the word of God, and a daily setting before ourselves, as our pattern, Him who could always say, "I delight to do thy will, O God," will, with the Holy Spirit's teaching, given in answer to prayer, enable us also to walk so as to please God, and be counted one of the blessed "family" of Christ.—*Selected by Lizzie S. Rickert.*



### I WILL TRY, SIR.

There were the words of the brave Colonel Miller, when asked if he would capture the deadly battery on the heights of Lundy's Lane, near Niagara Falls. It was a terrible undertaking for it meant death to many of his brave men, and perhaps to himself. But if the battery was not wrested from the enemy, the Americans would be defeated. His "I will try, sir" won for our country a glorious victory in its struggle for independence.

Would we have been as brave? Let us see. There is a terrible battle raging now. One side is fighting for us and for our happinness, the other side is against us. How many of us are battling with all our might on the right side? Then there is that terrible battery—self, so placed that we must either storm and take it for the Lord our Captain, or it will overcome and take us to destruction. Our Captain asks, "Will you advance and capture the battery?" What is your answer? There will be a hard struggle. The battle will rage fiercely. Many things we love must be cut off and slain about us. But the question is, "Will you advance and capture the battery? Answer heartily, "I will try, sir," and try for your life—eternal life. "He that is slow to anger is better than the mighty, but he that ruleth his spirit is better than he that taketh a city."

Dr. Joseph Parker, in a sermon denouncing the Whitechapel murders, calls attention to that and more terrible, slow murder of women going on all over the world. As to condemning the criminal he pertinently asks if we had not better consider how far we are responsible for his creation by running profits so low as to drive young men to gambling and by surrounding them with legalized drinking places, yet fining them for drinking.

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

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Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.


### PHILADELPHIA, JUNE, 1889.

We are pleased that our late session of Conference made a declaration with regard to the Constitutional Prohibitory Amendment now pending before the people of Pennsylvania and on which the citizens will decide on the 18th of this month. The liquor curse is indeed a great curse, and since it is left to us as a religious people to decide for ourselves whether we want this curse legalized in our state, we should not fail to give an expression at the ballot-box. We should not treat the question as a political issue, the church has nothing to do with that, but as a great moral question on which we can not—we dare not be silent. The resolution adopted by our Conference is short but comprehensive, the reader is referred to the Conference report found in another column. The *Lancaster Conference* has also adopted a resolution on this question which we present to our readers. Besides this we devote considerable space this month to this great question, and call upon our readers to read and lay the matter well to heart and act according to their conscientious convictions for the glory of God and the advancement of his kingdom.

HEREFORD.—About two months ago, our pastor received a call from the Summerfield congregation, Summerfield, Ill., and he submitted the call to his present charges. His two congregations, Upper Milford and Hereford, held congregational meetings to decide if they would grant him permission to accept the above call. The result of both meetings was almost unanimous that he should retain his present charges.

Preparatory services were held on Good Friday and the Lord's Supper was celebrated on Easter Sunday.

A part of this report came in late and was crowded out for want of space.—ED.

Remember the eye of God will be over the ballot boxes on the 18th of June.

SCHWENKSVILLE, PA.—Our congregation has just enjoyed a season of refreshment. Although we are not heard from as often as some of our other congregations we are at work nevertheless. On Tuesday, May 7, we were favored with having the Spring session of our Eastern District Conference in our church of which an account will appear in another column. The Conference sermon, by A. B. Shelly, was a very interesting and earnest one showing us our several duties and urging us on to a more faithful performance of the same. The session, although a very short one, was not without consequences as considerable interest was manifested and we rather wished it would continue a little longer. It always does us good to be in the midst of our brethren to have a hearty shake of the hand and a few words of mutual encouragement. In the evening our Sunday-school celebrated a children's festival which was quite a success. Addresses were made by the brethren, D. M. Pfautz and A. M. Fretz in English, and J. S. Moyer and A. B. Shelly in German. They were all attentively listened to. Bro. Shelly told us about the Indians, the mode of living and our mission work among them. A collection amounting to $6.60 was lifted for our new Mission House at Cantonment, Indian Territory. Music was rendered by the school and church choir. N. B. Grubb and A. H. Gottshall also participated in the services. Such occasions are like a refreshing shower bringing renewed life and vigor into the hearts of young and old. But the crowning event of the week was the celebration of the Lord's supper the following Sunday. On Saturday afternoon the congregation gathered for the usual preparatory services. A class of young people that had been attending catechetical instructions during the winter, were baptized and admitted to the membership of the church, the sermon was preached from Rev. ii, 10. One member of the class, a young lady, also desiring to become a member of the body of Christ was prevented from being present on account of sickness, although young in years, still the signal of death announces itself to us. Take heed ye young people and hearken to the voice of Christ your Saviour, calling you early into his service. Sunday morning dawned beautifully and the Lord gave us a pleasant day; we were greeted with another new comer, making in all nine additions to the church. The house, crowded as it was, could not contain all that were present. A brief sermon from Deut. xxiv, 18, was followed by the administration of the Lord's supper of which 158 souls partook—a larger number than were present for a long time. The services lasted over two hours and were indeed an occasion of refreshment. All was peace and union. The life in our church has been increased of late by the organization of a choir under the instruction of our organist, Bro Geissinger. The good effects of this organization can already be seen. In short the work of the Lord is progressing among us and to Him be all the praise.

W. S. GOTTSHALL.



### *MINUTES OF THE 81ST SEMI-ANNUAL CONFERENCE OF THE EASTERN DISTRICT.*

HELD AT SCHWENKSVILLE, PA., MAY 7, '89.

The regular Conference services were held in the morning, upon which occasion Bro. A. B. Shelly preached from I Cor. 3: 9, assisted by Bro. J. S. Moyer. After the services, the list of congregations was called and the following were found to be represented by their ministers and deacons: Bartolets, Bowmansville, Boyertown, Deep Run, Flatland, Germantown, Gottschall's (Schwenksville) Hereford, Upper Milford, East Swamp, West Swamp, Philadelphia, Saucon, and Springfield.

The business session of the Conference convened at 2 P. M. The opening services were conducted by Bro. N. B. Grubb.

The minutes of last session were read and approved. Ambrose Stauffer, deacon of Boyertown and Henry Shelly, deacon of Upper Milford, were recognized as members of the Conference; Bro. Pfautz of Germantown was by vote invited to be an advisory member. Bro. A. B. Shelly was elected President, Bro. C. A. van der Smissen, German, and Bro. A. M. Fretz, English secretaries for the year.

Reports of the different churches were then read and handed to the secretary. The reports are favorable to the growth of the church and the advancement of the Lord's kingdom. The following resolution was accepted with regard to the future reports: *Resolved*, That in future the reports of the congregations be made for the calendrical year, ending with the last preceding Dec. 31st.

Bro. A. B. Shelly read a resolution of condolence on the decease of our dear Bro. minister Moses Gottschall, and the brethren Henry Borneman and John Stauffer, deacons, who have passed from their respective fields of labor to receive their eternal reward, since the last meeting of Conference. The resolution was unanimously accepted.

*Prohibition of the Liquor Traffic.*—The following resolution was then read and after some discussion was adopted:

WHEREAS, On the 18th of June, next, the voters of this great Commonwealth will be called upon to decide for five millions of people, or one-twelfth of the nation, the question of the prohibition of the manufacture and sale of intoxicating liquor as a beverage; and

WHEREAS, The issue thus brought before us transcends in magnitude and importance every other question which has ever been submitted to our suffrage, involving the dearest interests for time and eternity of tens of thousands of our fellow citizens; be it therefore

RESOLVED, That we as a Conference reiterate a former resolution of May 2d, 1887, and in addition place ourselves on the side of right and honor, in voting and doing what we can among our people to secure the adoption of this proposed Prohibition Amendment to our State Constitution. We, therefore, earnestly call upon the voting members of our church to unite with us, with the Christian people of our State in voting down the curse of the age.

A recess of ten minutes was then taken. The Home Mission Committee then reported:

*Germantown.*—Services are regularly held here; a small but flourishing Sunday School is in progress. Bro. Pfautz of the Brethren (Dunkard) church has charge of the services and assists in the Sunday School work. There are good prospects for the future.

*Souderton.*—The members resident here have rented the newly finished Reformed church to hold services every two weeks. Much interest is manifested, and generally a large audience in attendance at the service held sometimes in the afternoon and at other times in the evening. We have preaching here in both languages.

*Harleysville.*—W. S. Gottshall has been holding services at Harleysville school house every four weeks; much interest was manifested in these meetings. The community have erected an elegant commodious union chapel in the village where the meetings will be held in the future.

A. B. Shelly, Elder (Bishop) of the Swamp district, presented the name of Anthony S. Shelly of the East Swamp church as a candidate for evangelist, (Huelfs prediger) according to a resolution adopted at the last meeting of Conference. The brother was unanimously elected.

The Home Mission Committee consisting of A. B. Shelly, J. S. Moyer and N. B. Grubb was re-elected.

*Resolved*, That the next session of Conference be held at Boyertown on the first Tuesday in October. Conference services to be conducted by the brethren Solomon Ott and N. B. Grubb. Mission services to be held on the Monday evening preceding, and on Tuesday evening during Conference session. A vote of thanks was extended to the Schwenksville congregation for their hospitality.

After singing from Hymn 338, German, and prayer led by Bro. S. Ott, Conference adjourned.

A. B. SHELLY, President,
ALLEN M. FRETZ, Secretary.

### MINISTERIAL CONFERANCE AND MISSION FESTIVAL.

A mission Festival and Ministerial Conference will be held in the Springfield church, near Pleasant Valley, on Whit Sunday and Monday, June 9th and 10th. Mission services will be held on Sunday, and on Monday morning, 9.30, the ministerial conference will open its sessions. For the latter the following programme has been prepared:

1. Essay: "Take heed unto thyself." I Tim. iv, 16. The threatenig dangers of the ministry. N. B. GRUBB.

2. Essay: "Wherefore, by their fruits ye shall know them." Math. vii, 20. "Believe not every spirit, but try the spirits whether they are of God." I John iv, 1. The distinguishing characteristics between true and false prophets, pastors and teachers as revealed by the Word of God. ALLEN M. FRETZ.

3. Essay: "Ye are a chosen generation." I Peter ii, 9. The scriptural characteristics of the church of Christ and the dangers threatening her in our time. A. B. SHELLY.

4. Essay: "When Simon saw that the Holy Ghost was given." Acts viii, 18. The receiving of the Holy Ghost and the signs by which its presence is made manifest. C. H. A. VAN DER SMISSEN.

## MISSION DEPARTMENT.

CANTONMENT, Ind. Ter., March 2, 1889.

*Dear Editor of the Mennonite:*

I am very sorry that the *Kinderbote* is altogether German. We used to like it very much and sometimes wrote letters to it. But since we can not read it nor write to it our teacher told us to write to you, and maybe you would put our letter into THE MENNONITE. I am trying to learn my lesson well. I am reading in the Child's Book of Nature, and learn language from the book How to Talk, health primer, Bible story, geography, arithmetic, singing and write in penmanship book Number 3. I also write essays. Some boys and girls receive letters from Halstead, but I never got one from there. On Thursday evening we have literary society. In summer we mostly have nice days, because the trees and all things look beautiful. On Saturday all the children go home. Afternoon when the bell rings, they all come back, and after they have bathed, get clean clothes and stockings and the girls have their hair braided nicely. We then are fresh and feel good. The girls have shawls to wear. At Christmas, all we children went home and stayed at home eight days. On the eighth day in the afternoon we come to school again. I don't want to run away, I think it is wrong to run off. My father does not want me to run away, he said it is better to stay in school. I obey my father and my mother and always stay in school. I have three brothers. One is almost as large as I am, the second is a little boy, and the third is a baby yet. I am eleven years old this winter; last winter I was ten years old. In summer we go to swim in the river which is called North Canadian. Nearly all the Arapahoes have houses. Two little boys are teaching the little classes. Mr. A. S. Voth is our teacher. On Sunday the girls have their Sunday dresses and the boys their Sunday suits on. My grandfather has died long ago. Mr. Kruse is going to make a new school-house, for these houses are almost too poor to live in. On Sunday Mr. J. J. Kliewer teaches us about Jesus and God. He tells us how Jesus was nailed to the cross to save sinners, and to take away our sins. Rev. H. R. Voth sometimes comes to Cantonment to speak to us about God. I am now trying to do right. One little boy and three little girls came to school this year. Their names are David, Mary, Martha and Nina. There is one boy who often runs away from school; his name is Ben Wood. Some of the large girls sew night-gowns and mend their stockings. Sometimes I work in the wash-house. Some of the large boys work in the field and husk corn. I love my mother and father. So do all the children love their parents. I like to go to school at Cantonment, and learn to work, sew and wash dishes.

From your friend,

SUSIE METAL.

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The veteran Missionary, the Rev. James Chalmers, in an address in London, said: "I have had twenty-one years' experience among natives, and I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. I have visited the Islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity, had civilized." Testimony such as this is worth volumes of theory.

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Truth lies in character. Christ did not simply speak the truth; he was truth, truth through and through; for truth is a thing of life and being.



### MISSION NOTES.

Although the Rev. John Jones, missionary of the London Missionary Society, has been expelled from the Loyalty Islands, letters have come from the native Christians, speaking of the zeal of the members of the Church in exhorting one another to hold fast to the Word of God.

A thousand copies of the newly-issued New Testament and Psalms in "Negro-English" (or better, Negro-Dutch) have been placed at the disposal of the Moravian missionaries for sale to the natives among whom they labor in and around Paramaribo, in Dutch Guiana, South America.

Mr. Alexander Allan, of Glasgow, the eminent shipowner, says that when the history of the nineteenth century comes to be written he believes that 1888 will be regarded as essentially a missionary year. In no previous year has the subject of missions come so prominently before the public.

Thirteen missionaries, going to reinforce Bishop Taylor's work in Africa, were tendered a farewell reception in Brooklyn recently, and sailed by the steamer Wieland. They were from Minnesota, Iowa, Ohio, Canada, and other sections, and gave evidence of deep consecration to the work.

It is alleged in the Congo country, Central Africa, there are seventy thousand gallons of rum to every missionary, and one hundred drunkards to every convert to Christ. Under the influence of intoxicating liquors sent from Massachusetts two hundred natives were killed by their fellows in a single day.

The Rev. H. R. Philips, of the Baptist Society's Congo Mission, reports more baptisms at San Salvador, and states that it has been arranged that every male member of the Church shall visit regularly all the district on Sundays, and preach to them the Gospel. The Society has received a large number of offers for service in the Congo Mission from earnest young men in different parts of the country.

"The whole church must accept the duty of telling the old, old story. Each one of us is his brother's keeper. To have heard the message is sufficient qualification and authority for sounding it in the ears of every unsaved soul." Let every hearer become a herald. This is the theory of evangelism in a nutshell, and we have only to put this theory into practice to bring the gospel into contact with every soul before the bells of God's clock of the ages shall ring in the natal nour of a new century! "Go thou and preach the kingdom of God." —*A. T. Pierson.*

### THE CONSECRATED BANK.

At a recent meeting a poor Swdish widow brought to the president a little iron bank. Handing it to her with a screw-driver, she said, "Please open it and count the money." The president opened it, and found it contained just six dollars. "How did you get so much, and what do you wish me to do with it?" she inquired. Then the widow told this story:

"At the last quarterly meeting a young lady read a paper entitled, 'Silver and gold have I none, but such as I have I give unto thee.' The paper said, 'Every one can give two cents a week if she will only try.' So I said, 'Dear Lord Jesus, help me to do something for the heathen." On my way home I bought this bank. When I reached my room I knelt and consecrated it. I put my hand on it and said, 'My Jesus, put thy hands in mine, and help me to fill this little bank for thee.' A friend wrote on it, 'For the heathen, for Jesus' sake.' When the Lord sent me a dollar I put in ten cents. Sometimes I had only one cent to put in, but I prayed the more, and put it with the rest. When kind friends came to see me and asked if they could do anything for me, I said, 'Will you put two cents in this bank?' Sometimes they put in ten or twenty-five cents, and then I thanked them, and Jesus too. When I was sick in the hospital I had it beside my bed. Some of the doctors laughed at it, saying, 'You need the money more than the heathen.' But I told them, 'Not so; it is to tell them of my Jesus, who has saved me.' Others put pennies in, and it was a silent preacher. Always when I left my room I hid my bank lest it might be stolen. That Friday night, when I came to the prayer-meeting, and you gave me one of those circulars asking for a thank-offering for the 'Home for Missionaries' Children,' I went away feeling sad, for I thought I had no money to give. When I reached my room I knelt and told Jesus all about it. Then it seemed as if he stood close by and laughed saying, 'Where is your bank?' And then I was very glad, for I had forgotten all about the bank; and, rising from my knees, I brought it, and felt how heavy it was, and knew I could give something."

"Do you wish to give all to the home?" asked the president. "Give it where you think it will do most good." "But I prefer you should decide, and we will leave it till the close of the meeting."—*Woman's Work for Woman.*

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The Rev. Eric Jansson reports 180 baptized during the year in Finland. The mission work encounters great opposition from the priests of the State Church, but the progress among the people is encouraging.

### FROM OVER THE SEA.

*London, England, May* 7, 1889.

DEAR BRO. GRUBB:

We have not forgotten you nor your request, but quite the contrary. However, our time is very much limited. Since we arrived here we have been doing comparatively little reading and writing, but very much seeing and hearing. Allow me to tell you and the many kind friends who remember us on the other side of the Alantic, that the Lord has been pleased to grant us a very prosperous journey thus far. Although the ocean was very restless the greater part of our voyage, yet we had no heavy storms nor fog. I might confess to you at once that we were both quite sea-sick. And I think we are all the better off for having undergone that unpleasant sensation. My wife made almost a better sailor than I. At least she was able to smile at me before I could collect myself from looking so very sober and serious. We were eight days on the water. Our huge steamer was 455 feet long, of nearly 1000 horse power, and was manned by two hundred experienced seamen. We were shown very much kindness by all on board the vessel. We were landed at Southampton, about eighty miles southwest from London. The latter distance we travelled by railroad, and a most delightful journey it was after the long sea voyage. The gardens and yards were decorated with beautiful flowers; the meadows and fields were in luxuriant growth; and the quaint old substantial buildings on the hills and in the dales present a conservative appearance.

We were very fortunate in coming to London just at this time when the so-called "May-Meetings" are being held. London is not only the centre of the social and commercial life of England, but is also the centre of all important religious movements. The largest Home, Foreign, and City Mission Societies have their headquarters here and are in session now. The city itself gives large scope for Christian Charity Work. We are told that London has a population of five million inhabitants and that, last year, it had an increase of over one hundred thousand. We tried to acquaint ourselves as much as possible during our stay here, with the various branches of the Christian work.

There are over fourteen hundred churches in London. We attended services at Westminster Abbey, and St. Paul's Cathedral, heard Spurgeon, Parker, and several other noted preachers. I returned this evening from a visit to the mission of the "Ragged School Union," and "Dr. Barnardo's Homes" for orphans and destitute children out at the notorious White Chapel, the "Five Points" of East London. In the Barnado Homes there are now over three thousand children to be cared for. There are very many other charity organizations and institutions all over the City doing a great deal to alleviate the sufferings of the destitute.

Though much noble work is being done here, yet there remains very much more to be done. It seems as if the Christian workers were more loyal to the command of our Master, "Go ye out into the highways and hedges" than most of our people. There is much street preaching done. Quite a number of distinguished ministers of the church of England do not at all think it below their dignity to collect a "crowd" in a park, or at street corners and preach the Gospel to the multitude, as our Lord did eighteen hundred years ago. Companies of the Salvation army in their somewhat demonstrative ways and other courageous Christian men and women carry the Gospel, along with acts of kindness and deeds of mercy, into the darkened quarters and to the most degraded inhabitants. In the different places of worship, we generally received a warm welcome. We learn that here too, in some churches, there is a tendency to drift toward amusement and parade, instead of faithful work and true worship. Socially, the gulf between the classes seems to be more apparent than with us. Here, as with us, intemperance is one of the greatest evils, and the modern saloon is a source of indescribable woe and misery. By noble missionaries, by prominent preachers, and by distinguished members of Parliament we heard it said repeatedly, "The sooner the 'saloon' goes the better for our people." We were sorry to see the London edition of the New York *Herald* peddled on the street on Sundays. But we were pleased to be informed that none of the best and leading daily newspapers of London were published on Sunday. While many customs and habits of the people here, plainly tell us that we are in a foreign land, yet the kindness we received from friends tells us that God has his people here.

Fraternally Yours,

J. B. BAER.

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LANCASTER CONFERENCE ON PROHIBITION.—At the late Conference in Lancaster Co., Pa., held on the 12th of April, the "Prohibition Amendment," to be voted upon in the State on the 18th of June, was brought before Conference. "It was advised by Conference that no brother shall vote against the Amendment. If any brother cannot vote for the Amendment, he is advised not to vote against it. * * * * May the good Lord grant grace to one and all to realize the tremendous evil of the 'Liquor Traffic,' and constrain all to throw all their influence against it."—*Herald of Truth.*



### INTERNATIONAL S. SCHOOL LESSONS.

1889, Second Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES* BY A. M. F.

Lesson 9. June 2nd.

JESUS BEFORE THE COUNCIL.—Mark 14: 55—65.

GOLDEN TEXT:—They hated me without a cause.—John 15: 25.

Jesus underwent three successive trials, so called, during the night and morning of betrayal. Our lesson to-day contains an account of the second of these and is a continuation of the one referred to in the closing verses of last lesson. The first of these trials was the one before Annas (John 18: 13) who was formerly high priest, and father-in-law to Caiaphas, high-priest at the time.

I. *Jesus Falsely Accused*, v. 55—59. The chief priests and all the council had already resolved to put Jesus to death; they hated him in the words of our golden text, without a cause. But as a trial was to be held, there must be witnesses against him that they might have an excuse to condemn him. For these they sought and had some difficulty to find them so as to harmonize. What a grand quest, seeking for testimony concerning Jesus! What an abundance of testimony bearing on the love, mercy and faithfulness of Jesus could be found among the healed of all grades of disease, the redeemed from sin, the comforted hearts, and the released out of the embrace of death! But no, they desired false witnesses. He who is in earnest quest after truth can easily be satisfied by him who is the Truth, while he whose delight is to find accusation against the truth, and yet stand before the public as true, will find it a hard task. At last they found two whose testimony seemed to agree. These referred to the words Jesus had spoken to the Jews in the opening of his ministry (John 2: 19) concerning the destruction of the temple of his body. By subverting this utterance so as to make it appear as words of contempt against the temple, it was indeed the strongest accusation against him. But not even did these witnesses agree, for Jesus had not said, "I will destroy." The promise to rebuild should have proven that he had no hostility against the temple, while his cleansing it had shown how much he cared for it. We are all to bear witness to Christ; are we in our words and walk in life true or false witnesses? Do we falsely accuse, or truthfully assert him?

II. *Jesus Condemned*, v. 60—65. Not being able to find any reasonable true accusation to bring against Jesus, the high priest took the alternative to force him to criminate himself. To the first question Jesus maintained the silence with which he had listened to the false accusations; in this we find fulfilled, Isa. 53: 7. Jesus was next under oath to state whether he was the Messiah or not. Here he dared not be silent, though he knew that in the answer, be it yes or no, they would find an excuse to condemn him. He would not deny his messiahship, and if they put him to death, they must know that they were killing their Messiah. He continued and gave them a picture of the reversed position they would respectively occupy. Caiaphas will stand before the judgment seat of him whom he now condemns. Let us take heed how we stand toward Christ here, who will be our judge there. What need of further witness, here was a true witness, the only one; his testimony they would not believe, and yet on the strength of that testimony they will condemn him. The accusation is now blasphemy, the question is put forth, and the vote to condemn is unanimous. While waiting for the morning, when they would bring Jesus to the regular meeting of the Sanhedrim to formally condemn him, he is left for about two hours to the cruel mercies of the mob and servants. He who had ministered to the wants of many, had none to help him. One word and his smiters would have perished; but he willed to suffer and bear contempt and reproach that we might be happy. *How do we treat our Jesus.*

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Lesson 10. June 9th.

JESUS BEFORE PILATE.—Mark 15: 1—20.

GOLDEN TEXT:—Pilate saith unto them, Take ye him and crucify him.—John 19: 6.

In the morning the Sanhedrim had a regular meeting, in which was pronounced the verdict of condemnation, as resolved in the irregular meeting before day-break. Jesus was next bound, and led to the judgment hall of the Roman governor, Pilate, as he alone had the power to execute judgment of death. After some consultation Pilate finally consented to give up Jesus to be crucified.

In this lesson Pilate's question to the Jews as to what he should do with Jesus comes very forcibly to our minds, and assumes the form of a personal question to each one,—"What shall I do with Jesus?" This is not only a question that we *may* consider, but that we must consider and answer. Every one must do something with Jesus, he has come as a Saviour of believers, or a Judge of unbelievers. Every one must either accept him as a Saviour, or reject him, and with a certain fearful looking for judgment, through the word of Him "who spake as never man spake, await the judgment day. Let us see:

I. *What the Rulers did with Jesus.* This we find in the closing verses of last lesson and the first of this. They falsely accused him in an irregular meeting of the council; they bound him who had come to preach deliverance to the captives. They delivered up to the Roman governor him who had come to deliver the Jews out of the hands of their enemies.

II. *What Pilate did.* Pilate opens his address to Jesus with, "Art thou"—thou so humbled, friendless, despised, handed over to me as a malefactor—"the King of the Jews?"

To this question Jesus gave an answer of explanation, in which he stated that his kingdom was not of this world, (John 18: 34—38), hence was in no way antagonistic to the Roman power. Pilate said, "I find no fault in him." What a glorious and truthful declaration! Yet it comes from one who afterward sent his soldiers to execute judgment of death. *No fault*, that is what prophecy said of Christ, yet he must die. Pilate saw a chance to release Jesus in his custom to release a prisoner at the approaching feast. He seemed to have a desire to release the innocent, yet at the same time also one to please the wicked. How sad to be thus undecided about Jesus. Pilate left it to the multitude.

III. *What the People did.* They chose the release of a robber and murderer, a leader in riots, instead of the King of kings. Their own destruction as well as that of their city forty years later speaks of the wisdom of their choice. Pilate now readily decided what to do. He scourged him and delivered him to be crucified.

IV. *What the Soldiers did.* They first made an open mockery of him, in calling together the whole band of soldiers, that all might take part and enjoy the sport. After their hardened conscience had for some time suffered them in their mockery, they crucified him.

V. *What we ought to do with Jesus.* Now is the time to make a choice. Dear friends, you have before you Jesus or Barabbas; the Saviour of the world, or the wicked world. Choose the former and choose with it heaven, righteousness, truth, love, happiness and God.

Lesson 11. June 16th.

## JESUS CRUCIFIED.—Mark 15: 21—39.

GOLDEN TEXT.—He humbled himself and became obedient unto death, even the death of the cross.—Phil. 2: 8.

It is now about half-past eight, Friday morning. Jesus, led by the soldiers, with his cross on his back is leaving Jerusalem for the last time, and is going to Calvary. Through much suffering, Jesus had become bodily weak and staggered under the weight of the cross. Simon a Cyrenian, passing by, was compelled to bear the cross after Jesus.

We should bear the cross with Christ; but in all our cross bearings for Jesus, he bears the heavier end.

At Golgotha Jesus was crucified and here occurred the scenes as portrayed in our lesson. Our Golden Text beautifully connects itself with our lesson. "He humbled himself,"—He, who was in the form of God and thought it not robbery to be equal with God; Jehovah himself, King of kings and Lord of lords; the Son of God—made himself of no reputation, took upon himself the form of a servant, became the Son of man. But not only did he humble himself to a man, but also to death even to the most ignominious death—the cross. Why this humility? Wholly on our account. He gave his life that we might live. He suffered the most cruel death that he might redeem the vilest sinner, even the murderer on the cross; of this we have an example in our lesson. He was slain a paschal lamb for us, that the destroying angel seeing the blood applied by faith to our hearts may spare us from eternal death. How great in the eyes of a just and holy God must have been the curse of sin, and how vast his love to sinful man, to cause him to give his Son into such a humility.

On the cross Christ made seven expressions. This in our lesson is the fourth. Christ must feel forsaken of God that he might again bring man into communion with God. As Jesus died the veil in the temple separating the Holy Place from the Holy of Holies, was rent from top to bottom, signifying that the way to communion with God and to holiness was open. Already on Calvary did the death of Christ show its transforming power. It lays hold of the dying thief and opens to him the gates of paradise. It lays hold of the centurion and compels him to bear a testimony to the crucified that stands when time shall be no more. A testimony which bespeaks the truth of the Golden Text, and which gives comfort to seekers after the truth.

Lesson 12. June 23d.

## JESUS RISEN.—Mark 16: 1—13.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15: 20.

Though dead and buried, Jesus was not forgotten by those to whom he was dear. Very early Sunday morning, being the next day after the Jewish Sabbath, and the third of the death of Christ, came a number of women of women of whom Mark mentions three, to the sepulcher to anoint the body. They had bought the spices the evening previous after sundown; they would not desecrate as they thought the Sabbath in anointing the dead or making preparations for it. But they were about to pass from the former Sabbath into the Christian Sabbath or resurrection day of Christ. While going to the sepulcher, they recollected the fact that a large stone was rolled to the door of the tomb and sealed with the governor's seal, so they became anxious as to who should roll it away. But behold as they draw near they see the stone rolled away and the door open. How often are we, like these women, troubled about apparent difficulties in the path of duty, while if we go right on, God in his own way has removed the obstacles.

Instead of the dead body of Jesus, they found at the grave an angel, appearing as a young man. Though fear naturally overtook the women, the angel was there to comfort them by telling them that Jesus had risen, and showing them the place where he had lain. But not alone were they to be comforted but they also received a mission,—to carry the resurrection news to others. The angels who rejoice to see sinners turn to the Saviour, also desire, as God's messengers to have the Gospel of a risen Saviour proclaimed to others. The first appearance of Christ after the resurrection was to Mary Magdalene whom he had relieved of some specially severe form of demoniacal possessions. He made ten subsequent appearances during the forty days before his ascension, as proof of his resurrection.

In the resurrection of Jesus we have the crowning point in the Christian faith. It is in the resurrection that he has abolished death, and brought life and immortality to light. His resurrection teaches us that he was indeed the Son of God. That he is able now to save us. It gives us a proof of our own resurrection and immortality, and all the glories that flow from it. It shows that since Jesus has conquered death, the grave, and hell for us, he has power over every one of our enemies, and shows the necessity of the moral resurrection, that "being dead to sin we would be alive unto God."

Lesson 13. June 30th.

## REVIEW—TWELVE LESSONS CONCERNING OUR SAVIOUR AND KING.

GOLDEN TEXT.—John 3: 16.

*Lesson* 1.—In this lesson we find Jesus entering Jerusalem publicly as a king in fulfilment of prophecy a few days before his crucifixion. He once more gave "his own" an opportunity to see who it was. He came to his Father's vineyard to receive of the fruit. Has Christ made such a triumphant entry into your heart? Have you received and honored him as your king.

*Lesson* 2.—Christ shows by a parable how he was received by "his own." Though he was rejected as the Messiah, he shall be accepted as Judge. Though he was a rejected stone by the builders, he has become the head of the corner. Are you acting like the wicked husbandmen? Or have you made Jesus the corner stone of your faith.

*Lesson* 3.—In this lesson Christ gives the law of his kingdom. His enemies tried to catch him in his words, but he always had an answer for them. Where the law of his kingdom is exercised his enemies have nothing to gainsay. Where love rules sin must yield and hatred is silenced.

*Lesson* 4.—Since the husbandmen over God's vineyard rejected his Son and set up their authority against that of Christ, the time will come when the vineyard will be taken from them, and their power succumb to that of Almighty God as a punishment of their wickedness, and the surety of the truth of Christ's authority as king.

*Lesson* 5.—But not alone will the wickedness of the Jewish people be visited with punishment, but the whole world must eventually be brought into subjection to the great King. He will return and receive the kingdom. That in his coming to his kingdom, he may not find us unprepared, we are commanded to be ready—to watch and pray. Are you ready? Are you watching and praying?

*Lesson* 6.—No priest would anoint Jesus as king. They were on the contrary seeking opportunity to put him to death. But a poor woman anointed him; not as a king—the Lord had done that—but for his burying. In this act she did what she could. Are you doing for Jesus what you can?

*Lesson* 7.—The Jews had a perpetual feast in the passover. This was now to take an end; in Jesus were fulfilled all the sacrifices and appointed feasts of the old dispensation. Christ for the citizens of his kingdom instituted a perpetual memorial; also a symbol of our communion with God the Father, and with one another as brethen.

*Lesson* 8 to 11. These lessons record briefly the principle events from the betrayal of Christ in the garden to his death on the cross. A kiss from one of his followers delivered him into the hands of his enemies: while the Roman centurion who had charge of the crucifixion, in the hour when his hard heart might be the best apt to receive tender expressions, bore testimony that Jesus was truly the Son of God. His followers fled when persecution arose, while the stranger of Cyrene took and bore the cross, following him to Golgotha. False witness was eagerly sought to convict Jesus of misdemeanor, while many who could have testified to the truth concerning him were not asked to witness. The people would have a robber released, while their Messiah and King they crucified. What a list of absurdities, and yet how much more absurd is it now when the testimony of the centuries, the self-convicting record of the apostles, the truthful witness of the many who have been benefited by the power of his gospel, is rejected and reason and morality or some other quality is made the object of salvation.

*Lesson* 12.—Here we have the Easter morning story. He is risen. The tomb could not hold the King of kings. The one who had come to save man from sin, cannot be holden by the necessary result of sin. He is himself the resurrection and the life, so he has brought life and immortality to light by breaking the bars of death.

The true Christian is like the sun, which pursues its noiseless track, and everywhere leaves the effect of its beams in blessing upon the world around him.

The smallest dewdrop on the meadow at night has a star sleeping in its bosom, and the passage of scripture that may seem insignificant has in it a shining truth.—*T. DeWitt Talmage.*

Jesus did not reveal the whole gospel when he said, "Come unto me." He added, "Learn of me." Of course it is the duty of all men to believe in Christ, but they have also to be taught "all things whatsoever" Jesus has commanded. This is a truth that is sometimes forgotten.—*United Presbyterian.*

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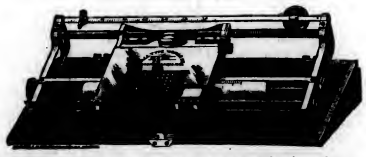

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# THE MENNONITE.

VOL. IV. PHILADELPHIA, PA., JULY, 1889. NO. 10.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

### HEAVEN.

Just beyond this world of sorrow,
There's a land all fair and bright,
By the mists of death's dark river
Hidden from our mortal sight.
Eye hath never seen its glory,
Ear hath never heard it told;
Heart cannot conceive its beauty
With its streets of shining gold.

With life's river clear as crystal,
Flowing from the great white throne,
Gates of pearl and walls of Jasper
Built with many a precious stone.
Tree of life whose fruit ne'er faileth,
Sweetest flowers which never fade;
Many mansions everlasting
By our Heavenly Father made.

One by one the saints are going
Over to the other shore,
Safe at home with God forever,
They'll return to us no more.
Friends we loved have gone before us
To those mansions of the blest,
Where the wicked cease from troubling,
And the weary are at rest

Free from care and sin and sorrow,
Doubts and fears all past away;
No more night of pain and anguish,
But one bright, eternal day.
'Tis a land death cannot enter,
Partings there are known no more
Ever blessed happy people
Who have reached that peaceful shore.

Listen to the rapturous music
Of that ransomed white-robed throng,
As their golden harps they're striking,
Who can learn that heavenly song?
Oft with eager eyes we're looking
Over toward the promised land,
Longing to behold its glories,
And its wonders understand.

Longing to behold our loved ones,
And to see the form they bear;
Can we doubt that we shall know them,
When we meet them over there?
If not where will be the pleasure
Of the meeting? and the pain
Here of parting would be greater
Could we know them not again.

Though we know not what we shall be
In that land to which we go,
We shall be like our Redeemer
'Tis enough for us to know.
Be like Him who died to save us,
What could we desire beside?
When we waken in his likeness,
Then shall we be satisfied.

*For the Mennonite.*

### NEW YORK CORRESPONDENCE.

BY JOSEPH S. TAYLOR.

*New York, June* 1, 1889.

The Presbyterian Assembly, which has just adjourned after a prolonged session, attracted considerable public attention. To transact delicate church business with open doors in a focal centre like New York, requires great wisdom and moderation, great Christian charity and forbearance. The secular press stands ready, you know, to sneer at professing Christians whenever they make mistakes; is ready to magnify differences of opinion into serious "church quarrels." I always take a long breath when a large religious gathering adjourns without having disgraced itself. Even Christians are human, and grace is not always sufficient to triumph. Jesus says, "*My* grace is sufficient." So it is. But if I allow my water pipe to freeze I'll have no water, though the reservoir overflow. The great Methodist Conference held here a year ago did some things that were justly criticized by the daily press. There was too much button-holing for votes during the election of bishops. It looked like downright self-seeking, which was a disgrace to the Church. But upon the whole, the Methodists got through their ordeal very creditably.

The Presbyterians this year did even better. But they shirked one duty which will come up to plague them again. I mean the revision of the creed. There is an element in the church which wants to tone down the rigors of Calvinism. They claim that no intelligent Presbyterian longer believes his whole creed, and that even those who are opposed to revision do not preach what they profess to believe. It is argued, moreover, that young men shrink from the vows required of a Presbyterian preacher. The ministry is begging for men. Hundreds of parishes are without preachers. By letting down the bars they hope to increase the number in the fold.

The conservatives, the older element, are opposed to revision because they believe it would involve a compromise with

the spirit of the world. The old catechism is good enough for them. It will be a fierce battle, no doubt, when it comes. But the time is not yet. The present Assembly referred it to the entire church. The answer required of them is categorical. They are to state not only whether they desire revision, but must specify the amount of revision required. The next Assembly, with this information before them, will probably revise the creed or refuse to touch it. The conservatives evidently dictated the action by which the matter was postponed for the present. The leaders of the church are unwilling to lead in matters so grave. Before they touch the fundamentals of the church, they want full and specific authority.

Another act of great significance was the vote on "co-operation" with the Southern Presbyterians. These two bodies of Presbyterianism have agreed at last, after many years of separation, to co-operate in home mission work. That this will result in more efficient work as well as greater economy of men and money, goes without saying.

---

How often should a church admit new members? I was present at the business meeting of a well-known church the other evening where it is the custom to take in new members once a month. It appeared to me that this is a very good plan. This church has been in existence for more than twenty years, and there have been but two months during that time when there were no candidates. To-morrow it will admit sixteen members. This is the fruit of one month's preaching. Is it not the blacksmith's rule to strike while the iron is hot? Should not a church, when it has convicted a man of sin and brought him to repentance and faith, take him up at once and set him to work? That is the way this church does. The new members are told that they are liable at any time to be called on to lead in prayer. They are expected to join the Young People's Society, or one of the Sunday-school, or work in the missions.

Is not this a good way to prevent backsliding? Is it not the only prescription that it is safe to recommend? Let a man join a literary society. The way to get him interested is to give him something to do; to let him serve on some committee; to make him believe that his services are of some account. Did you not, when you were a boy, ask your father to let you mow and chop wood and hold the plow handle? Don't you remember how proud and happy you were when you were praised for "helping," while in fact you were only in the way and bothering those whom you thought you were helping? Men are only boys grown tall. If you wish a young Christian to take a permanent interest in the church you must let him "help" in the work of the Kingdom. If you want a novitiate to grow steadfast in the faith you must train him in service and suffering for Christ.

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Now, this church I have mentioned admits during the year about a hundred and twenty-five members. How many do you suppose would join if but one opportunity were given in a year? Not fifty, I verily believe.

Nor is the danger of admitting candidates immediately upon their confession of faith as real or as great as you imagine. The church has never had a "church trial." It never expelled a man. No man ever disgraced it. The Methodist church admits candidates on probation. But here is no probation. The minute an individual professes to believe in Jesus Christ for personal salvation, and is ready to be baptized in that faith, he is admitted into complete fellowship; and I believe the glory of God is promoted thereby.

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I was a little disappointed last Sunday by the services in Dr. Crosby's church. In this edifice the General Assembly was in session during the week. The Sunday services had been extensively advertised and Dr. Roberts, the stated clerk of the Assembly, preached. The church roll bears some eighteen hundred names, and I went early so as to be sure of a seat. I found the church almost empty, and the good man read a sermon, which looked well enough in the *Tribune* the next day, but it made me sleepy.

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What about sleeping in church? Well, as a layman, I stand up for the rights of the pew. If a preacher makes me sleepy, I believe I have a right to sleep. It is of no use for him to tell me to pay attention. It is his business to *make* me listen, by so preaching the gospel that I can't go to sleep. I know of no better place to sleep in than a church; and if I do not find waking profitable to my soul, I know my body will be benefited by a nap.

---

GOD WILL KNOW YOU.—One evening last Christmas, a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruit and candies. "What's your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added, "Well, it don't matter, I suppose. God will know you, anyhow."



### ATTRACTIVE SERVICES.

Unattractive services! Long sermons! These we are told are the things that keep people away from church. "If you only have attractive services, if you only please the people in the manner of your services, and only give them instructive sermons, you will always have your churches full." One suggests short, another striking, and another amusing sermons, full of anecdotes; another bright music, another short services, another great services, as if we kept a show, and were trying to attract customers. Attracted by great services! Was it the attractions of great service that gathered together those disciples, on the first day of the week, in the upper chamber, in fear of their lives from their enemies? Were they attractive and bright services that gathered together the slaves and outcasts of the great Roman capital, as they gathered, in fear and darkness, in the catacombs to break bread? Were they bright and attractive services that caused the Scotch Covenanters of old to go out and worship God on the wild hill-sides? Were they bright and attractive services that caused the old Huguenots to gather in secret chambers, dreading lest the sound of their hymns should reach the ear of the cruel and licentious soldiery of a tyrant king? No, what gathered these men together was this: They felt that the life they needed for their souls they could find nowhere else, and they all felt they must perish if they could not obtain it; and this it was that drew them together for communion.—*Bishop of Peterboro'.*

### TEN THOUSAND PER CENT.

Mr. Stuart dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many years, and whose counsel he had sought many a time, and scarcely ever had been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it and said:

"What are you up to, Morris? Had some good news, eh?"

"Oh no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy not a bit of it," said Mr. Morris. "This," wheeling round his chair and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in St. Matthew 19: 29. 'And every one that hath left houses or brethren or sisters, or father or mother, or children or lands for My name's sake, shall receive a hundred fold and inherit eternal life.' I was struck at the sound of ten thousand per cent., but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and in fact have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord and I am not afraid but that I shall reap a good dividend."

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BEGIN AT ONCE.—Begin at once whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will stengthen yourself, and bring an unexpected blessing to him or her. In short, you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this wholehearted and practical fashion, he will give you a thousand-fold richer gift in return. Yes he will give you himself. When you possess Christ you have everything.—*Dr. Cuyler.*

## OUR FOREFATHERS BEFORE THE REFORMATION.

### I. THEIR TEACHINGS.

The Waldenses aimed at the realization of the Christian principle: *In necessariis unitas, in dubiis libertas, in omnibus caritas.* (In necessary things unity, in doubtful things liberty, and in all charity.) After the Reformation also many of our forefathers followed this principle, and we can only regret that many of the descendants have lost this true Christian principle in one-sided, narrow-minded, nearsighted, conceited dogmaticalness.

The enemies of the Waldenses slandered them in every possible way, as well concerning their teachings as their life. It is very difficult to derive a clear view of the teachings of the Waldenses from the reports of the inquisitors, for these are very often intentionally false (as can be plainly shown in some of them), for the purpose of justifying the unheard-of cruelties employed against these earnest, pious, innocent people.

To show the teachings of the Waldenses, we do not possess any confession of faith. On the contrary we have to discern false and true in the accusations of the enemies.

Everywhere we find prominent the doctrine of the general priesthood of believers in opposition to the special priesthood of the Roman Church. We could also call this doctrine that of the use of the sacred Scriptures.

The Roman Church resolved at the council of Toulouse, 1229: "We also prohibit to concede to the laity the possession of the books of the Old and New Testament, and we object in the strongest terms to having these books in translations, which are made in the vernacular [language of the people]."

Contrary to this the Waldenses had the principle that the holy Scriptures had to be accessible to every one and made it a religious duty of every adult to read them.

This is the reason why the Waldenses wherever they came translated the Bible into the vernacular. We find already in the year 1208 German Bibles mentioned, and before the translation of Luther eighteen different editions of German Bibles appeared in print.

David of Augsburg says: "The teachable among their accomplices and the eloquent are instructed to learn the words of the Gospel and the sayings of the Apostles and other holy men in the vernacular. Thus they mislead the innocent."

An inquisitor of Passau of 1260 relates as follows: "All men as well as women, small and large, in daytime and at night, do not cease to learn and to teach. The mechanic, who in daytime has to earn his bread, learns in the night, or teaches and therefore they pray too little in consequence of this studying." It was their rule that "every one who knows the word of God shall disseminate it and proclaim it among the people."

The word of God is for them the only rule of their faith. An inquisitor of the 13th century says: "These heretic teachers say that the teachings of Christ and the Apostles are sufficient for obtaining salvation, even without the statutes of the church."

The teachings of the sacred Scriptures they often communicated in poems, some of which are yet in existence.

Dr. L. Keller says: "The Old Evangelical congregations made the frequent reading of the New Testament about in the same way a religious duty of their adherents as the Roman Church did the regular attendance of worship."

"But at the same time they always emphasized that only to him the right understanding of the words of Christ would be imparted, who earnestly endeavored, with the help of God, to live the life of Christ, a life of love toward God and men."

"They referred in this to the word of Christ, John 8: 12, 'I am the light of the world; he that *followeth me* shall not walk in the darkness, but shall have the light of life.'"

Also other passages they quoted in their favor, for instance the words, John 7: 17: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

In an old Waldensian book it is said: "The servant of God shall first cease doing evil; when you will have done that, then you will find (in the sacred Scripture) those things, which you desire to know. We shall dig in our hearts deep wells, throwing out all earthly things, till we find the hidden vein of living water. Beware that you do not by earthly passions bury the living spring out of which wisdom flows."

The Waldenses referring to the promise of Christ himself: "Lo, I am with you alway, even unto the end of the world," Matthew 28: 20, explained this important passage in that sense that the Spirit of Christ would be active in all men in the measure, as they are obedient to the words of Christ and are his true followers.

It is Christ himself, who, as he "opened the understanding of the Apostles, that they might understand the Scripture," (Luke 24: 45) so also to-day imparts to his true disciples the ability rightly to understand his words. He gives the Spirit of Truth to those who love him and keep his commandments.

The Roman Church explains this passage (John 14) to mean that Christ has given to his Church and its earthly representatives an infallible decision in dogmas. But the Old Evangelical congregations believed and taught that Christ had promised and given the Spirit of Truth unto all believers according to the measure of right obedience to the commandments of Christ. The Waldenses laid special stress on the word: "The fear of the Lord is the beginning of wisdom."—Ps. 111: 10. God's intention is that the highest truths come through the heart into the mind, and not through the mind into the heart.

The "inner word" or "the Spirit of Christ" only sharpens the inner spiritual eye and gives it the ability of a purer conception of the revealed truth. It is an enlightening co-operation of God, which the grace of God communicates to all truly good men.

In the sacred Scriptures it was especially the sermon on the mount and the gospel of John, which the Waldenses used. In the sermon on the mount it was the golden rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets,"—Matthew 7: 12, and the Lord's prayer, that were mostly used.

We find the same prominence given to the "inner word" and the sermon on the mount by the Baptist-minded during the time of the Reformation, especially by John Denk, the most loving and most amiable representative of the Baptist-minded at that time.

The appeal to the word of God as the only rule of faith brought as its consequence a number of doctrines different from those of the Roman Church.

As the New Testament knows neither a state church nor a national church, but only a congregational church, so the Waldenses formed a church of believers in the Roman Church, to which belonged only voluntary, regenerated believers. The purity of this congregation was provided for by excommunication or church discipline, by which unworthy members were excluded from and by the congregation. So not the priests have the power of the keys to bind and to loose, but the congregation of believers binds and looses under guidance of the apostles and ministers. In contradiction to the Roman Church they taught: "An impure man can not declare another pure, and a man who is bound (by sin) can not loose another; a criminal can not appease the judge, who is angry over another criminal, and he who walks the way of condemnation can not be the guide to heaven for anyone."

Considering the ignorance and immorality of the priests, it was not to be wondered at that men with the Bible in hand and an earnest striving after holiness in the heart, could not regard the priests, who often were corrupted, as the mediators of the gifts of God and of salvation.

They rejected capital punishment, especially for differences in matters of faith, as well as every intolerance. They said of the Roman priests: "They put in place of the meekness of the Gospel, the cruelty of Moses. For they have the meekness of the Gospel in the mouth and the sword of Moses in the hands, therefore they will be punished with the eternal sword."

The Catholic Church taught and teaches "that it is not contrary to the divine will, if the government, in consequence of the authority received, punishes and even executives the heretics (those differing in doctrine) as criminals." (Prof. W. Martens, of the Catholic Episcopal Seminary of Pelplin). It refers for this to Numbers 45: 32—36 and Deut. 13: 1, etc. Prof. Martens says: "It can be shown that it is the duty of the magistracy to interfere against the false prophets. According to Romans 13, rulers are ministers of God, revengers to execute wrath upon him that doeth evil. The deviation from the true rule of faith is something which is sinful.

On the contrary the Waldenses said: "They (the priests) move the worldly

(Continued on page 153.)



# MISSION DEPARTMENT.

## REPORTS FROM OUR MISSION FIELD.

For First Quarter, 1889.

### DARLINGTON.

Missionary, Bro. H. R. Voth has a very lengthy report to the mission board for the quarter ending with March, and as our space will not permit publishing it entire, we make extracts for the benefit of our readers. The whole, as well as reports from the different workers in both the mission fields is printed in pamphlet form as a supplement to the *Bundesbote*:

The Bro. after alluding to the decease of his loving and faithful wife, of which he wrote in a former report, and the sanitary condition of his family and the mission, continues:—On the whole the entire concerns of the household are progressing quietly under the motherly care of sister S. Richert. Sister Mœchberger, who has been here assisting in house work since the death of my wife, could not stay longer than till the close of the quarter. Until we are able to get another sister to take her place, three of the largest girls are constantly assisting in the work.

The report having been made before the recent opening of the Oklahoma reservation to settlers, the Bro. devotes a paragraph to the possible effects the wave of immigration may have upon our mission. The western limit of the reservation is two miles east of Darlington. He continues: The opening of the so-called *Cherokee strip* is now only a question of time, as well as also the parceling and opening of this reservation. That a new agent, named C. F. Ashly has been appointed for this agency, is already

known from reports in the papers. I have as yet not learned much of him except that he had for a number of years been agent of the Colorada Springs agency in Arizona.

Bro. Sprunger has already reported that we have enlarged our farm. One of our neighbors moved away, and as the "Dawes Bill" concedes 160 acres to mission schools, and we had only 100 acres, I spoke to the agent as to whether we could not add the vacated tract to our farm. He gladly gave me the permission, and in order to make our tract square, he proposed to add another small adjoining farm, that he would give the Indian now residing thereon a larger tract elsewhere. I told him we would gladly accept it, providing the Indian would willingly accept the offer. I spoke with the latter and he said we should give him $25 for the trouble of moving. I did this and he joyfully and gladly left it, and moved on another farm near by, which had been vacated by a young man. If we wish to take advantage of the legal right to own a 160 acre mission farm, it would be easier now than later, when the surrounding Indians have more definitely arranged their farms. I would ask the Board to sanction my steps in this matter. It may be possible that we must also pay the first Indian something, who, just as he was about moving away, was called to a sick son and has not yet returned. Probably we should voluntarily do so.

The building site in Cantonment has received a written sanction from the agent. I herewith send you a copy of the same. We have also the permission to use ½ section of land around the building site. To the question whether the sanction of the agent alone was sufficient, I have written already to the office of the Board, in which I have expressed my opinion. I wish here merely to repeat partly and explain as follows: 1. According to the views of the local agent, his clerks, the special agent, Mr. White as well as our own, in the original permission to carry on mission work among these tribes, is included in the permission to plant mission stations, with the only direction to have the choice of land sanctioned by the agent. 2. The amount is now fixed by the "Dawes Bill," viz: 160 acres for each station. The boundary lines of the tract will be fixed by the established section lines. 3. The agent could therefore not allow us land—for the law does that, neither establish the exact boundary, for this do the probably already fixed section lines. He could only sanction the site in a general way, and, as regards our pasture land at least, no limits are made nor can be made until the "Dawes Bill" goes into effect, neither here in Darlington nor at Cantonment. The agent named ½ section in the papers. This keeps the Indian camp from our immediate presence, and includes without doubt the greater part of the 160 acres to come to us.

My heart unites with Bro. Kleiwer's wish that the Lord would call into existence, and bless more fields of labor. May the Lord give us soon the necessary power and means to start several subordinate stations. I still am in hopes the Board will decide to start the first of these stations in the Seger colony, either among the Arapahoes or Cheyennes. The longer I consider the matter from all sides, the more I must question whether it is best to plant a station eight miles from Cantonment, and neglect that beautiful, and promising field in the Seger Colony.

Leonard Tyler, the local appointee of the Kansas Y. M. C. A., is boarding with us since March 12. He pays $6.50 per month for board and washing. He told me recently that if we had a church organization here, he would unite with the same. I told him he could unite with us now, as we constitute a small congregation. He thought we had no church, but only a school. This is a part over which we have consulted much, and to which I have in particular called the attention of the president of your body on one of his visits here. In this as in many other respects a mission among the Indians seems to have its peculiarities. The young people who have been to eastern schools—and of these there are quite a number,—have become accustomed to attend church and school. They come back and here find, according to their views, no churches and church organizations, only schools. In our mission school we have worship, but it appears to them strange, that they, after attending churches and being members there, should now, in a school, and that too in which there are small children, go to church and connect themselves with the workers as a congregation. And I after a long quiet deliberation come to see in this the chief reason that so few of the young people attend our worship. I have reason to believe, that if we would erect a small church, we would have larger audiences and could probably soon gather a small congregation. I verily believe that if another denomination should start a mission here it would soon build a church. They do it among other tribes. I am far from accepting these views of the young Indians as proper; they are rather of the many disadvantages of instruction in eastern schools, but they exist, and we must, whether we will or not, in our mission work take this factor into consideration, and the sooner we do it, the better it will be. I have often thought to write on this subject, but I desired first to prove and consider sufficiently. The question indeed forces itself upon me, whether it would not be possible to erect a church along with the Cantonment mission house. I do not forget the point of costs, but, as it appears, the money for the mission house is being brought together, would it not be possible, that, if the matter was explained in a renewed call for contributions, the streams of liberal gifts would flow longer and with renewed impulse. And would it not be further possible that many a one who did not feel inclined to give for the erection of a school house would gladly give something for a church, and that many another would like to supplement his former with one for a church, especially if the harvest is good! Such continued training in giving will be of great blessing to us all.

The Sunday evening services I again conduct regularly. Wednesday evenings the children have prayer meeting, which they themselves lead in turns. And now I commend ourselves and our work to your prayers. The Lord make us ever more faithful, more courageous, but ever humbler, for this will the Lord be exhalted and his name glorified.

With sincere regards,

H. R. Voth.

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CANTONMENT.

*April*, 8, 1889.

DEAR FATHERS IN CHRIST:—During these anniversary days of Christ's sufferings, through which we are now passing, our hearts flow out in thankfulness to our dear Saviour for his work of redemption. We also feel thankful that we are privileged to publish among a people, still in spiritual darkness, by word and example, "the praises of Him who has called us from darkness into his marvellous light." We also, with a full heart, thank him, that our hope for a new mission house is beginning to come to realization. Also for the health we have enjoyed during the past quarter we owe thanks to the Lord. The attendance of our scholars during the past quarter has averaged a fraction over 51.

Since the Indians employed here by the government are not required to work on Saturday afternoons, we had from the beginning to give our boys the same privilege. Bro. H. R. Voth was here in February, and we consulted with our boys concerning the advantageous use of their wages. We told them that their salary could be raised to $10 per month, if they would work every Saturday till evening and use it after one of the following plans, viz, 1. If they at the end of each month would take up $2, and leave the other money stand, the mission would in 7½ months, in which time they would have saved $60, give them a new wagon, like the one we bought from Bro. John Krehbiel in Newton, Kansas. 2. Or instead of the wagon the mission would give them on the same conditions a yoke of work oxen, or 3. If they would not accept either of these plans they might draw for each mouth $3 cash and leave the remaining $7 with the mission until they once had their own home, then to use it to get the necessary articles for their home. But they would not accept any of these plans, they prefer not to work on Saturday afternoons and to accept only $8 per month. They use $2 per month, and leave the remainder with the mission, without binding themselves to any particular use of the same.

But once during this quarter could I induce one of the young men, Charles Harrington, to interpret for me on a Sunday forenoon to the Arapahoes present. They have no desire to do this work; one reason for which is that interpreting, before they have the necessary practice, goes hard for them, and then, that which they are to tell the Indians always touches their own hearts first, and whenever they can escape the penetrating Word, they'll do it. In consequence of this our Sunday morning services were wholly English, and that as a Sunday-school. Each Sunday afternoon we hold a short prayer-meeting. I have since New Year preached a short sermon every second Sunday evening in English.

The Indians, especially the Arapahoes, rejoice in the prospects of a new schoolhouse. This tribe will furnish the greatest number of children after the house is finished. They repeatedly tell us that they would send all their children that are fit to go, also those who have not yet attended any school, to the new school. There are not many Cheyennes now in the vicinity. All our work and ourselves we commend to your prayers, and remain sincerely yours,

J. J. Kliewer.

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CONTRIBUTIONS RECEIVED DURING FIRST QUARTER, 1889, IN DARLINGTON.

*January.*—From the sewing circle of Salem church, Hayesville, Ohio:—2 comforters, 4 pairs pants, 6 shirts, 4 boys' shirts, 8 aprons, 8 pairs stockings, 5 dresses, 4 handkerchiefs, 2 small shawls, 6 lead-pencils, 3 balls, 1 comb, 2 yards elastic.

Through Sister Magdalena M. Stucky, Danvers, Ill.:—7 bushels dried apples.

From Peter Wiebe, Springfield, Alexanderwohl:—One underbed, 6 yds. white cotton goods, 1 small scarf, 4 pairs stockings, 1 pair shoes, 1 Sunday coat for boys, 2 girls' coats, 6 towels.

*February.*—From Newton sewing circle:—Four half-woolen dresses, 8 pairs drawers, 4 pillow cases, 2 aprons, 5 pairs stockings.

*March.*—From David Voth, Hochfield, Alexanderwohl:—A number of trees and plants.

From Moundridge sewing circle:—Fourteen aprons, 8 boys' shirts, 12 skirts, 5 boys' underwear, 24 towels, 7 pairs stockings, 30 handkerchiefs, 8 doz. buttons, a lot of patches.

With many thanks,

H. R. Voth.

## THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

*Publication Committee:* A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.

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Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, JULY, 1889.


A subscriber from Dakota, renewing his subscription, writes: "I am greatly pleased with the tone of the MENNONITE, and hope to remain its constant reader. I have not met any of our eastern brethren except Bro. J. B. Baer, and am very glad to read his interesting letters. We are having a very dry season, and the probability is the lightest harvest in ten years, unless it rains very soon."

In this issue there appear two communications from Bro. J. B. Baer, now travelling in Europe. As the dear brother and his devoted wife are not travelling for pleasure simply but are carefully using every opportunity for gathering information and experience to be turned into account in the work to which he is called by our General Conference, his letters are full of interest to all. May the Lord spare them for much effective service among our people, and in His vineyard in general.

Having been greatly afflicted, for a year or more, with writer's cramp, we sought to find relief if possible and thus escape the pain resulting from it and avoid the inconvenience as well. For that purpose we have examined the various type-writers but could not decide to purchase one, for various reasons, until we saw the "New Model Hall," an advertisement of which is found on the last page. Much of the copy for this issue has been written on the Hall. To say the least we must say that we are more than pleased with it. The Hall has very many decided advantages over every other we have so far examined, and we have examined all those that are claimed to be the standard writers. The Hall is very simple in its construction, and is not liable to get out of order. It takes less time to learn, a child can use it as readily as a grown person. It writes as rapidly and much more legible than any we have seen, and costs considerably less than half the amount paid for the so-called standard writers. Those who think of buying will find it to their advantage to examine the Hall. When in the city we shall be glad to explain to you the meritorious features of this writer, if you call at 1236 Franklin street, Philadelphia. G.

SUNDAY SCHOOL CONVENTION.—The annual convention of Sunday School workers of the Eastern Pennsylvania district, will be held in the Upper Milford church, near Zionsville, Lehigh county, on Monday and Tuesday, August 5th and 6th. The following is the program:

*First Topic:*—The advantages of Normal classes for training teachers and the providing of substitutes; and who shall teach them.

Joseph Bechtel.—Rev. A. M. Fretz.

*Second Topic:*—What evils mostly resist the influence of Sunday School work? H. R. Rosenberger.—Rev. N. B. Grubb.

*Third Topic:*—The benefit of Sunday School festivals and how to conduct them. W. M. Gehman.—Rev. W. S. Gottshall.

*Fourth Topic:*—Qualification and work of the Sunday School superintendent.

Daniel Landis.—A. S. Berkey.

*Fifth Topic:*—Value of object lessons and how to use them in the Infant school.

Miss Emma Landis.—A. S. Shelly.

*Sixth Topic:*—How can we induce our scholars to a more faithful use of the Home Bible Readings?

Aaron Rickert.—Rev. A. B. Shelly.

Convention will begin at 2 p. m. on Monday, and on Tuesday afternoon a Childrens festival will be held.

### A LETTER FROM SWITZERLAND.

*Berne, Switzerland, June* 3, 1889.

DEAR BRO. GRUBB:

In my last letter to you I gave you a brief account of our visit to Paris. Since then we came on to Switzerland. We stayed two weeks in Basel, which is the centre of the religious life and activity of the Swiss people. Basel is beautifully situated on both sides of the Rhine, and has about seven thousand inhabitants. It has a Protestant Cathedral and quite a number of institutions of learning. I never was in a place before where I heard so many chimes and church bells ringing on Sunday, and even throughout the week, as here. The town in the great majority is Protestant, at least nominally. It has often been termed "Das Fromme Basel." There was a time when every citizen was thought to be a Christian,—a delusive fact, taken for granted in many other countries, where State and Church are wedded. However, of late years, there is a strong tendency to separate the "Two unequally yoked together"—and



nowhere has this movement advanced more rapidly than here among this freedom loving people. It is no longer an unusual thing to see chapels and halls, for evangelistic services and work, erected alongside of the imposing State church edifices. The work in humbler places of worship is supported and carried on by the "Positive" believing church members and ministers. There are quite a number of churches having a membership of from five to ten thousand, and they, under the care of three to five ministers, as the case may be. The staff of ministers will sometimes be composed of equal numbers between the "Believing" and the "Rationalistic," or at times there may be all believing pastors, or none. There was an election of ministers a few days ago. On inquiring into the matter, we were told, that the "citizens" voted for the ministers here as they do with us for the political candidates. I thought, how much reason we have to be thankful that with us there exists a better state of affairs in this respect. And as a people, being blessed with so many high privileges, how much more faithful ought we to be in the Master's service.

Dear friends, think of it, near by there stood for successive years a faithful minister who declared the truth as it is in Jesus, and through his efforts many souls were gathered into the Kingdom. In this last election, however, he was defeated and was obliged to leave his post. One of the members being asked why they let their good minister go, answered: "Why, he got too partial. He declared openly and even in the pulpit, that unless we repented and believed in Jesus Christ we could not be saved."

But all these movements, sad as they look at the start, are overruled by a wise Providence, and we think, they will help to bring about the more speedily, greater religious liberty and the final overthrow of State-church system. We are glad to learn that some of the most influential men of the land are supporting this evangelistic movement. Mr. Rappard, whose guests we were several times, is the senior Principal of a Seminary near Basel, he gave up his position and devoted his entire time and strength to direct Gospel work. Mr. Ecklin, a pious and eloquent minister of the State church is already called the "People's Preacher." A few days ago we heard Prof. Orelli of the University, a man of rare talent, and his sympathy is also on the side of the Lord's people. It is an encouraging sign that when the believing ministers preach, the places of worship are crowded, while when the opposing party occupy the pulpit, the pews are mostly empty.

During our stay in Basel we visited various institutions, and attended many religious services. We had quarters in a Christian Home for Strangers, located on a high bluff, and according to Swiss information.—Auf dem Nadelberg, am St. Peter's Platz, im Engel hof, zwischen dem Todten gaessli und der Stiftsgasse.

Since a few days we were brought on our journey sixty miles further into the mountains. The scenery about us is most picturesque. The meadows below in the valleys are dotted with many beautiful flowers; and the air is full with song. The hills about us are covered with a dense Pine forest, overshadowed by a barren austere mountain range from which rise numerous lofty peaks covered with perpetual snow and ice.

Here we met with quite a large congregation of our brethren. Since we arrived here we have had a number of services, and other meetings are appointed. Our brethren here have preaching service and Sunday-school every Sabbath; Bible class and Prayer meeting during the week.

Fraternally Yours,

J. B. BAER.

### OUR FOREFATHERS BEFORE THE REFORMATION.

(Continued from page 149.)

arm and want to be clean of murder and be called benefactors' Surely as at the time of Christ, Annas and Caiphas and the other Pharisees did, so now the pope; they did not go into the house of Pilate so that they would not be polluted; they delivered Christ to the worldly arm as now."

Every personal revenge they declared to be forbidden. An enemy says: "They want to be only in the defense, when attacked by others." They were not unanimous as to the right of defense. They thought an aggressive war to be wrong, especially in matters of faith, but when attacked themselves, they often defended themselves.

They prohibited swearing according to the word of Christ and of the apostle James. They attacked very severely the worship of images and the intercession of the saints, and referred to the passage, 1 Tim. 2: 5: "For there is one God, and one mediator between God and men, the man Christ Jesus."

The Waldenses also rejected the doctrine of purgatory and the posibility by alms, soul masses, and indulgences to help the souls in purgatory. "The blood of Jesus Christ, His Son, cleanseth us from all sin," 1 John 1: 7; 1 Cor. 3: 11—15, they interpreted as relating to the fire of sufferings in this world.

If we consider the doctrines of our forefathers and compare them with our doctrines now, we find a surprising correspondence. If we compare with it our lives we will find many things which exhort us to repentance and to imitation.

May the Lord help us to become more and more like our forefathers in zeal of faith and in faithfulness in doctrine.

### REPORT OF THE MINISTERIAL CONFERENCE, HELD IN SPRINGFIED CHURCH, JUNE 10, 1889.

The Conference was preceded by mission services on Sunday morning and evening, June 9. Bro. W. S. Gottschall speaking in the morning from John 10: 16, and A. M. Fretz in the evening, taking for his text, Acts 1: 4—8.

At 9.30 A. M. the ministerial conference was opened by singing from the 214th hymn (German book), after which Bro. J. S. Moyer, the chairman, read 2 Tim. 2, and led in prayer. The minutes of last conference were read and approved. By motion the brethren, van der Smissen and Fretz were re elected as secretaries.

Bro. Grubb, whose name appeared first on the programme, for an essay on "The threatening dangers of the ministry," not being present, the discussion of the topic was postponed to a later period, and subsequently postponed for the next conference. Bro. A. S. Shelly was by motion invited to be a member of the conference.

The second topic on the programme—"The distinguishing characteristics between true and false prophets, pastors and teachers as revealed by the Word of God," was then considered in an essay by Bro. A. M. Fretz, basing his remarks chiefly on Matt. 7: 20, and 1 John 4: 1. The writer said: Almost every article of worth has its counterfeit. This is true not only in a material but also in a spiritual sense. The enemy is striving to hinder God's work, not only in open opposition but also in secret deception. We are commanded to "take heed," "to watch," to prove. The distinguishing characteristics of true and false prophets, pastors and teachers, as revealed in God's word are: 1. Confession as to the incarnation of Christ. 2. The relation of the pastor to the flock. 3. Life fruit. The subject was further discussed by several members.

Bro. A. B. Shelly read an essay on "the scriptural characteristics of the church of Christ and the dangers threatening her in our time," taking as a foundation text I Pet. 2: 9. This, said the writer, is an important subject to consider at all times and especially in our time. Different persons hold different views of these dangers; one side may be too liberal admitting every thing so as to swell membership. The other too close; people not holding just the same views with them in everything are regarded as no christians. For them there is but one pattern—that of their own imagination. With these extreme views, it is important that we ask what are the scriptural characteristics of the church of Christ. There is but one true church—the one described in the text. This church has certain characteristics. Where these are wanting, there is no true christianity. However not all that have the outward signs belong to the true church. Among the scriptural characteristics of the church of Christ are: 1. The keeping of Christ's commandments. 2. Love. 3. Witnessing for Christ, John 15: 27. 4. Activity in mission work. 5. Faith; this lies at the bottom of all the above. 6. Active love. Among the dangers threatening the church, the following are the most prominent: 1. Heteredoxy, the so-called new theology. 2. Devotedness to the church, the belief that membership in the church assures salvation. 3. Anti-church doctrine; the other extreme to the above, denouncing all church organization. One a dead orthodoxy the other an extreme liberality. 4. Worldliness. To oppose these dangers it requires much wisdom, faith and prayer. The subject was further discussed at length. The morning closed with singing and prayer led by A. B. Shelly.

The afternoon session opened with singing from hymn 161 and prayer led by Bro. A. S. Shelly.

Bro. C. H. A. van der Smissen read an essay on "the receiving of the Holy Ghost and the signs by which its presence is made manifest," from the text, Acts 8: 18. God gives the power as circumstances demand them. The apostles had the power to perform miracles, and speak in strange languages. The believers at Samaria where Philip had preached, received a peculiar power of the Holy Ghost when the apostles laid their hands on them. Circumstances are different from what they were in the days of the apostles. The most prominent sign of the possession of the Holy Ghost is a holy life, and a sanctified understanding. This topic was discussed at considerable length, in which we all were much edified. A period was then devoted to the answering of questions propounded by different members.

*Resolved*, That hereafter a chairman be elected for the conference who shall also arrange a programme for that conference.

Bro. A. M. Fretz was then elected chairman for next conference.

*Resolved*, To hold the next ministerial conference at Boyertown, on September 30th, 8:30 A. M., the day before the next session of the semi-annual conference.

ALLEN M. FRETZ, Secretary.

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There has been an increase of nearly one million native communicants to all the Christian churches in heathen lands the past year.—*The Mission Field.*

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St. Augustine. Wine-drinking is the mother of all mischief; the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty and the plague and corruption of the soul.



### FROM ABROAD.

13. *Rue des Belles Feuilles.*
*Paris, France, May* 16, 1889.

DEAR BRO. GRUBB:

Since my last lines to you from London, we were permitted to continue our journey in safety. There are quite a number of well traveled roads from London to Paris. We preferred the shortest, the one via Dover and Calais. The English channel voyage was attended by delightful weather and calm waters. We arrived at Paris in the evening. The Custom officers were very lenient. Porters and cab-men are very numerous about the depots.

The Universal Exhibition means harvest time for Paris. A stranger can soon see that, and unavoidably must find it out too. In consequence of previous information we were able to secure quarters before we came here. Surely, the Lord has indicated to us this Christian family with their quiet home. They are descendents of those faithful Hugenots who held up the Gospel light through the darkest periods of the history of France. Through these christian friends we received a great deal of information with reference to the real condition of the religious and social life of Paris and France in general.

We first visited one of the McAll missions at the main entrance of the exhibition. Here we met Mr. Mackinzie, secretary of the London Tract Society. He told us that the English and American exhibitors had unanimously agreed to close their places of exhibition on Sundays, contrary to the sentiment of France. I think it deserves commendation that the representatives of our christian nations show our respect for the Lord's day. We indeed often have reason to complain that there is so much Sabbath desecration among many of our American people, but to spend a beautiful Sabbath in Paris, as we did, and to see to what end the Lord's day is used, is exceedingly painful. Shops and stores are open, and places of amusements are "doing their best."

It is a pity, that such a beautiful city as Paris, with over two million inhabitants, exerting such a world-wide influence, that alas, so much of this influence is so very demoralizing. The streets are full of priests, of whom we are told, many do not believe what they teach, neither practice what they preach. The military display too, is very conspicuous.

We attended quite a number of religious services, visiting several charitable institutions, and went to see both the wealthiest and the most poverty stricken places. A city that has undergone so many changes has naturally many places which are historically of great interest. It seems to us that if the dark places are to be enlightened then much help must come from without. I am Fraternally Yours.

J. B. BAER.

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### "HE CANNOT SIN."

1 *John* 3: 9.

Does this text teach that it is impossible for a true Christian to commit sin? That were to contradict observation, experience and Scripture. A misunderstanding of the word "cannot" lies at the basis of such an interpretation. When Nehemiah was engaged in rebuilding the walls of Jerusalem his enemies sought to allure him to a conference. He replied, "I am doing a great work, so that I cannot come down," Neh. 6: 3; which language, of course, means that he was not physically but morally unable to do so. In 1 Cor. 10: 21 we read, "Ye cannot drink the cup of the Lord and the cup of devils." So far as physical ability was concerned these persons could do both. The idea intended to be expressed is obviously that Christian consistency placed them under moral constraint not to do so. In like manner if I, a total abstainer, were asked to take wine with a friend, I might reply, "I cannot do so." He and every one would understand me as meaning, "My principles do not allow me to do so, and therefore I will not."

I submit that it is in this sense that the word "cannot" is used in the passage under consideration.

So explaining it, whilst it does not teach that it is impossible for a Christian to sin, it does teach that he is under the strongest possible obligation to avoid sin, and that so long as acting in character, he avails himself of the strength which is in Christ Jesus, he will not sin. —*Holiness Advocate.*

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### A GODLESS HOME.

A little boy, three years old, whose father was careless, prayerless and irreligious, spent several months in the dwelling of a godly family, where he was taught in the simple elements of divine truth.

The seed fell in good and tender soil, and the child learned to note the difference between a prayerless and Christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said:

"We haven't any God at my papa's house!"

Alas, how many such houses there are in the world—houses where there is no prayer, no praise, no worship, no God. And what houses are they for children, ay, and for men and women, too! How much better is the pure atmosphere of Christian love than the cold, selfish worldliness of a godless home.—*Messenger of Peace.*

# THE SABBATH SCHOOL.

## SAMUEL.

The following verses are very beautiful and appropriate for the lessons of the month. They may be used with profit in the school:

When little Samuel woke,
And heard his Maker's voice,
At every word he spoke,
How much did he rejoice;
O blessed, happy child, to find
The God of heaven so near and kind.

If God would speak to me,
And say he was my friend,
How happy should I be!
O, how would I attend!
The smallest sin I then should fear,
If God Almighty *were* so near.

And does he never speak?
O yes! for in his word
He bids me come and seek
The God whom Samuel heard.
In almost every page I see,
The God of Samuel calls to me.

And I, beneath his care,
May safely rest my head;
I know that God is there,
To guard my humble bed.
And every sin I well may fear,
Since God Almighty *is* so near.

Like Samuel, let me say,
Whene'er I read his word,
"Speak, Lord, I would obey
The voice that Samuel heard;
And when I in thy house appear,
Speak, for thy servant waits to hear."

Samuel the chief character in the lessons of this month is one of the most noted men in Old Testament history. His father's name was Elkanah, and his mother's Hannah,—both pious and devout people. He was born about B. C. 1146, at Ramah. His birth was in answer to his mother's prayers. He was the fifteenth and last of the judges; the *first* in the regular succession of prophets. In his official capacity he wore a somewhat peculiar dress made of white linen, after the pattern of the high priest's dress, and called an ephod. It consisted of two pieces, which rested on the shoulders before and behind. They were joined at the top, and girded around the waist. He was judge from the death of Eli, B. C. 1112, 56 years, and died B. C. 1060.

"Travellers tell us of a curious palm tree growing on a point of land at the entrance of the Bay of Rio Janeiro. It is the first bit of green to attract the eye, weary with thousands of miles of ocean journeying. Long ago that tree was young and pliable, straight as an arrow, bearing proudly its crown of foliage; now, though green and alive, it is distorted, and deformed; is low-bowed toward the earth.

Do you wonder what strong hand marred it or what fearful storm ruined its beauty?

It suffered from neither of these causes. While it was young a huge spider wove a web around it—strong, firm threads—and the more the poor tree grew the more crooked it became, until now it never can be straightened." This is a beautiful illustration of evil habits. Our Sunday-school work should tend to remove from the young, or better keep from the young, these "spider webs" of evil, and to teach them to grow straight, bearing beautiful foliage and profitable fruit. "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."

A teacher was asked how many times she would explain a difficult point to a dull scholar, and she answered that she would continue till he understood; for if she should stop at the 19th time, when the 20th would succeed, she would lose all her previous labors.

THE LAST DAY TO PRAY.—A minister rose in a meeting for prayer and edification, and said, "I have never lost any children; but some time since, on a voyage to Europe, my little daughter was very sick, and I expected to bury her in mid ocean. As I hung over her one morning, I said, 'This is my last day to pray for her.' I did pray and I did not bury my child in the sea. God hears prayer."

A Sunday-school teacher rose and said, "I thought I had prayed for my class, yet none of them were converted. I went to the prayer-meeting and stated the case, and asked prayer in their behalf. Now seven out of eleven of these girls are converted. I think I did not pray as if my last day to pray had come."

Perhaps this is my and your last day to pray, the last day to pray for ourselves, the last day to pray for our children, for our Sunday-school scholars, for our friends. Fathers, mothers, teachers, perhaps this is your last day to pray, improve the time for time is short at best, and pray earnestly, like the blind man who would not hold his peace.

LIZZIE SHADINGER.

"When you feel a course is wrong,
And conscience tells you so;
Though a friend should bid you err,
Be firm, and answer No!
Thus, in every step of life,
A good example show,
Nor fear to speak that little word—
No! No! No!"



**INTERNATIONAL S. SCHOOL LESSONS.**
1889. Third Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 1. July 7th.

## SAMUEL CALLED OF GOD.—1 Sam., 3: 1—14.

GOLDEN TEXT:—Then Samuel answered, speak, for thy servant heareth.—1 Sam., 3: 10.

We now again take up the history of the Jewish nation, beginning where we left it at the close of 1888. With this lesson, the first from the book of Samuel, we enter upon the study of the dawning of the Jewish kingdom and its rising into noontide glory.

I. *The Call of God.* Samuel was the child of pious and prayerful parents. He himself was the child of prayer, as his name indicates. He was from his birth dedicated to God, spending his youth in the temple service, with the good old High Priest Eli. At about the age of twelve years he was called to his prophetic office as told in our lesson. "The word of the Lord was precious in those days."—There were no prophetic messages from God to the people at the time. At the time of our lesson Eli was an old man, whose eyes were dim on account of age. The particular time referred to in v. 2, was in the morning "ere the lamp of God went out," or was extinguished, while Eli and Samuel were both asleep. "The Lord called Samuel"—by an audible voice, pronouncing his name. Samuel, unacquainted with the manifestations of the Almighty, took the call to come from Eli to whom he ran and gave answer. God calls every child. Those who have the advantages, like Samuel, of a pious bringing up; of attending Sunday-school and divine worship in God's house; are sometimes favored with this call sooner than those not having these advantages. Dear scholars, he is calling now; He wants to give you messages, messages of peace. He wants your hearts for his abode.

II. *Samuel Recognizing the Call.* He ran to Eli thinking he had called him to do something for him. This call Samuel heard thrice, and thrice did he run to Eli before he knew from whom it proceeded. How often is the voice of God mistaken when he strives through his Spirit with the sinners, and the benefit of their convictions is lost; or when the Spirit witnesses in the hearts of the faithful, and the comfort intended for them is given in vain. The third time that Samuel came to Eli, Eli became aware that the Lord was calling Samuel, and told him to answer the call. God kept repeating his calls. He knew it was not from unwillingness to hear and obey, that Samuel did not answer him; on the contrary his willingness to heed the call as he believed from Eli showed that he would also heed the divine call when once recognized as such. If the voice of God in his calling is for a time mistaken, it is well to go and learn what the voice means. To the faithful, though ignorant, God will in time fully reveal himself. To the fourth call Samuel gave answer, and received a message from God. Like Samuel, we should heed God's calls by answering "Here am I." Youth is the time to serve the Lord; to consecrate our hearts to him and obey his call.

III. *God's Message to Samuel.* God generally has blessed messages to the young, when he calls them. Personally to Samuel God did not have any fault to find. The message related more particularly to Eli and his sons. God was about to pass judgment upon Eli's sons for their wickedness in their high position as priests of the Lord. And as Eli himself knew the evil conduct of his sons, and did nothing to restrain them, or thrust them out of the sacred office, he and his house forever should bear the consequences. By his weak indulgence he became partaker of their sins. Neglect of parental duty will generally bring evil consequences upon the whole family. How many parents have sad experiences of disobedient and wicked children, a result of their own folly. The sons of Eli had sinned with a high hand against better light and warnings, and for such unrepentant sinners there was no sacrifice sufficient to make an atonement. This was a sad message and one that should cause both the ears of every one that heareth it to tingle. It should cause horror and alarm. Of the appalling catastrophe then predicted we learn more in our next lesson. God's decree against wickedness was fulfilled. To escape the evil in the world let us all early heed the calling of our divine Master, give our hearts to him, and hear his message of love, peace and eternal salvation, and consecrate ourselves to his service.

Lesson 2. July 14th.

## THE SORROWFUL DEATH OF ELI.—I Sam. 4: 1—18.

GOLDEN TEXT:—His sons made themselves vile, and he restrained them not.—I Sam. 3: 13.

The fearful doom of the house of Eli, as revealed to Samuel, was not fulfilled for twenty years; but the influences which brought it about began immediately to work out the final result. In our lesson to-day we see the end of Eli and his sons.

The names of the two sons of Eli were Hophni and Phinehas. At the time referred to in our lesson they were performing the duties of their aged father. In this responsible and honorable position they became guilty of the grossest crimes, so that our G. T. is true in saying "they made themselves vile." In this they were bringing the true religion into contempt with the people. They continued thus for many years, in spite of the mild reproaches of their father, and the warnings of God.

The second part of the G. T. refers to the sin of Eli. Though himself pure from vulgar sins, though amiable and kind, holding God and his sanctuary in high regard, he was morally weak of will. The great accusation against him was that knowing his sons' ungodly behavior, he did not restrain them; and when

effect. The substance of the sermon was directions to return to the Lord, and these are necessary in every revival. 1. The return must be a heart work. 2. Old things must be put away, strange gods abandoned. 3. "The hearts prepared unto the Lord," cleansed from evil, and God's service chosen as a new object of desire. 4. Serve him. Work, meet for repentance must appear. 5. "Him only." God to the exclusion of all others must demand our service. These conditions fulfilled, Samuel assured them deliverance from their enemies. This is true, spiritually applied as well. The sermon was followed by a request to the people to gather themselves at Mizpeh for intercessory prayer, fasting and confession of sin v. 5 & 6.

III. *Result of the Revival.*—"Victory." Activity on the part of God's people is sure to arouse opposition from the side of the world. This we see verified in v. 7. This opposition may have a tendency to cause fear among new converts, but it should also drive them, as it did the children of Israel to earnest prayer for help. Such a condition of soul is truly a foreboding of victory. The Lord acknowledged the offering and heard the cry of Samuel and gave victory to Israel. If we make the sacrifice of Christ and his intercessory prayer in faith our own, we need not fear to meet the enemy of souls; victory is assured. The place of their former defeat was now the place of victory. Ebenezer was raised, where before the Lord had forsaken them. The people had, not only one victory, but they were for a long time secure from the power of the Philistines.

We should have memorials of what God has done for us, ever expressing our gratitude to him, especially for victory over sin and death, and keeping it fresh in our memories. Thanksgiving is an essential part of true worship.

Lesson 4. July 28th.

## ISRAEL ASKING FOR A KING.—1 Sam. 8: 4—20.

GOLDEN TEXT.—Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us.—1 Sam. 8: 19.

A season of peace and prosperity followed upon the victory at Ebenezer. The Philistines gave them rest, neither did other enemies invade their frontiers. Samuel, as he grew old and feeble, appointed his sons as assistant judges: they were however unworthy of their father, and sought their own instead of the nation's welfare. This led to the petition for a king, which we have in our lesson to-day.

I. *Desiring a King.* The elders of Israel held a council and resolved to ask Samuel to organize a kingdom for them. For this move they advance several reasons: 1. He was now growing old, and hence not able, as they thought, to lead their armies against organized enemies. 2. Being old he would naturally soon be removed from them as leader, and they did not consider his sons fit to occupy his high position, since they walked not in his ways. 3. They wanted a king, like the other nations around them. They seemed to feel the need of a central power for the common good in peace or in war. 4. They wanted a military leader, skilled in the military tactics of their time, v. 20.

II. *Samuel Turning in Prayer to God.* The request very much displeased Samuel, not so much, perhaps, because he felt the people dissatisfied with his administration, but as he saw in it a rejection of God, who really was the ruler, while at the same time it disappointed Samuel's hopes for his country. He desired a holy self-ruled people subject only to the eternal King of Heaven. Though displeased he was not abashed. He took the matter to God in prayer, to see what his directions would be. He did not act on his personal feelings, but he wanted God's will done. In time of trouble and doubt as to what would be best, God himself is our best resource.

III. *God's Answer.* How the Lord spoke to Samuel we are not told, possibly in the same way as he did when he first called him. He was commanded to hearken to the voice of the people—grant them their request; not because it would be better for them, but as a punishment for their sins. Samuel was not to consider the people's request as an evidence of their rejection of him only, but of God himself. Their conduct was nothing new to God, it was one of their characteristics and in accord with their former conduct. Moses had been several times rejected. It was an idolatrous tendency. In granting their request Samuel was to protest solemnly unto them, and show them how a king would rule over them. The protest would give them an opportunity to repent of their request.

IV. *The Protest.* Samuel gave the people a very graphic picture of the despotic government to which they would be subjected. The evils as he portrayed them, which would follow the establishment of a monarchy, may be summed up under three heads: 1. Luxury of the court and pomp of war, destroying the peaceful simplicity of the people. His chariots, horsemen and armies would be his chief glory. 2. Diminished liberty:—their sons and daughters should be slaves; he would sway sovereign rule over their men-servants, maid-servants, and young men. 3. High taxes draining the wealth of the land. They would be forced to cry out on account of oppression from their king. This was exactly fulfilled in the revolt of the ten tribes from Rehoboam, which was caused by the grievous burdens to which they had been subject, I Kings 12: 4. Nevertheless, though the evils were plainly put to them, they refused to look into the future, but only upon present advantages. "Men are continually following the bad example of these Israelites. God foretells the terrible results of sin, and yet men choose present pleasure. Drinking men drain the intoxicating cup in the very presence of the picture of a drunkard's home and a drunkard's grave. Men tell lies for the hope of present good, though they hear God's warning voice, saying, 'All liars shall have their part in the lake which burneth with fire and brimstone.'" —*Peloubet.*



they would not turn from their sins, he did not turn them out of their high office. A mild reproof was all he had the courage to inflict, and the evil continued. We may rest assured that the lack of constant, wise and firm parental training in the family is the fruitful source of sorrow and ruin for parents and children.

I. *Punishment of the People.* "And the word of Samuel came to all Israel." This sentence properly belongs to the close of chap. 3; it has nothing to do directly with the events recorded in our lesson. The words show that Samuel was the recognized prophet of all Israel, and standing as they do at the opening of this lesson, they show to the student, on the one hand, the favor of God to his sinful people in that he did not leave them without an attestation of his presence: on the other hand, that the sins of the people were against better knowledge and divine entreaties.

Israel went to battle with the Philistines and was defeated, not because the enemy were braver and stronger than they, but because unrepented sin was in Israel's camp, and God could not go with them. It was, however, defeat, not destruction, in order to give further time for repentance. Israel was deeply struck with the defeat, and set about to make it good. But, instead of repentance for their sins, they alone but vainly endeavored to save themselves by religious ceremonies. The memory of many a glorious victory gained in the old heroic days of Moses an Joshua in the presence of their sacred shrine, was no doubt still in the minds of the elders, and so they would now bring the ark to the front, believing their victory would then be certain. How often do people deceive themselves just in this way. They perform the outward acts of service, thinking they can gain the Lord's favor, while sin is unrepented of. Where sin is put out the outward ceremonies are in place, and will help us gain the victory. With the ark Eli's sons, who would naturally be far from scenes of war, were drawn to their death penalty for the crime of desecrating the holy shrine.

II. *The Enemy Takes Courage.* The bringing in of the ark in the Israelitish camp, together with the battle-hymn raised by them in consequence, caused a panic in the camp of the Philistines. They also called to mind what God had done to Israel in former conflicts, and in the presence of the ark they recognized the presence of God. They felt a woe hanging over them, but as brave men the very desperateness of their situation moved them to do their best. They would not be slaves to the Hebrews, sooner would they die. They had the courage of despair, and had Israel only had God with them, as they outwardly appeared to have, they could have conquered. It is the real indwelling of God with us and working in us, that gives us victory over sorrow, sin and death.

III. *A Complete Overthrow.* Israel was smitten, and fled in disorder. The ark was captured. The two sons of Eli met their fearful doom. A messenger, probably Saul, brought the news of defeat to Shiloh, which, when delivered to Eli, now 98 years of age, so overawed him that he fell from his seat, broke his neck and died. He tranquilly bore the news of defeat, in composure he listened to the death of his sons, but when he heard that the ark was taken, comprehending, as he did, that this meant the Lord's desertion of his people, and knowing why this had come to pass, the good old priest could bear no more. "It is an honorable and glorious death, to die from concern for the honor of God."

Lesson 5. July 21st.

## SAMUEL THE REFORMER.—1 Sam., 7: 1—12.

GOLDEN TEXT:—Cease to do evil; learn to do well.—Isa. 1: 16, 17.

In this lesson we find Samuel coming out more prominently in the history of God's people, and in it appearing as the Reformer, uniting in himself the opposite qualities of destroyer of the old and founder of the new. He was now about 52 years old. Chapters 5 and 6 should be read before this lesson is taken up. They give an account of the ark among the Philistines, and its return after seven months to Israel. Our lesson gives an account of a great revival.

I. *Preparations for a Revival.*—The ark was brought to Kirjath-jearim, into the house of Abinadad, whose son Eleazar was consecrated as watchman over the same. "The time was long." About twenty years elapsed between the restitution of the ark and the reformation described in our lesson. It was however not all this time at one place. The people had sunk by degrees into sin and wickedness, but a reformation or revival was now to take place. The reformer had come in the pious Samuel who was from birth consecrated to God. To this revival we find three steps of preparation. 1. A long discipline of trouble and oppression. It began 20 years before the loss of the ark, and continued through the 20 years of v. 2, in all 40 years, signally corresponding in duration to the probation in the wilderness. The Lord was making the people sick of sin and idolatry. There could be no true repentance before the heinousness of sin was felt. 2. "And all the house of Israel lamented after the Lord." Well they may. There was no central religious home for the people, no great religious service, no word revealed from God, since the ark was captured. Idolatry was rampant and the effect was seen on the morals and happiness of the nation. In their poverty and distress they remembered the past, and this brought on sorrow for their sins and a wish for reformation. 3. In v. 3, we have a public summons to repentance and a new life; but there is no doubt, that Samuel had already worked privately to effect this, rousing a fresh spiritual life by degrees, till he was certain that a public summons was in place. These are necessary steps in every true revival. Sin must be felt, a desire after God awakened, personal heart-work done.

II. *The Revival.*—Samuel preached a very pointed, though brief revival sermon to stir the people up, and we find it had the desired

## MARRIAGES.

WEIDA—STETTLER—On June 1st, 1889, in Philadelphia, Pa., by the Rev. N. B. Grubb, Pastor of the First Mennonite Church, Dr. George A. Weida to Miss Ida Lillian Stetler, both of Frederick, Pa.

## DEATHS.

STERNER—On June 5th, 1889, in Philadelphia, Pa., Lucina, wife of W. H. Sterner, aged 37 years, 2 months and 3 days. Funeral services in the First Mennonite Church on Friday evening, June 7th, by N B. Grubb. Text, Revelation 21: 10. Interment the following morning in Northwood cemetery.

WISMER.—On June 8th, 1889, in Philadelphia, Pa., Barbara Fretz, wife of George Wismer, aged 70 years, 9 months and 12 days. Funeral services by N. B. Grubb, on the evening of June 11. Interment in Doylestown cemetery on the following day.


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# THE MENNONITE.

VOL. IV. PHILADELPHIA, PA., AUGUST, 1889. NO. 11.


FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

### *DEEDS, NOT WORDS.*

Not forever on thy knees
Would Jehovah have thee found.
There are tears Jehovah sees,
There are burdens thou canst ease,
Look around.

Work is prayer, if done for God,—
Prayer that God, delighted, hears.
Look beside yon upturned sod,
One bent 'neath affliction's rod.
Dry her tears.

Not long prayers, but earnest zeal,
That is what is wanted more.
Put thy shoulders to the wheel,
Bread unto the famished deal
From thy store.

Not high-sounding words of praise
Doth God want 'neath some grand dome;
But that thou the fallen raise,
Bring the poor from Life's highways
To thy home.

Worship God by doing good,
Deeds, not words; kind acts, not creeds.
He who loves God as he should
Makes his heart's Love understood
By kind deeds.

Deeds are powerful; mere words weak
Babbling at high heaven's door.
Let thy love by actions speak,
Wipe the tear from sorrow's cheek,
Clothe the poor.

Be it thine life's cares to smother,
And to brighten eyes now dim.
Kind deeds done to one another,
God accepts as done, my brother,
Unto him.

### *OUR FOREFATHERS BEFORE THE REFORMATION.*

II. FORM OF CHURCH GOVERNMENT.

We have considered the teachings and doctrines of our forefathers, and we might now take up their customs and usages, but what is to be said about these, we have mostly given in former articles. Therefore we will only briefly mention what absurd villainies were reported of them by their enemies, and then we will consider the church government of the congregations. Our article consists chiefly in extracts from Dr. L. Keller's book. "The Reformation and the Older Reform Parties."

A late historian (Dr. H. Haupt) says that according to his investigations "the Waldenses have been slandered in a perfectly satanic way, and have been accused of sorcery, of worshipping Lucifer (the devil) and of the awfullest immorality."

In the thirteenth century, for instance, their adversaries asserted that at their evening convocations all at once the lights were extinguished, and that then general debaucheries took place; others said they knew that incantations of the devil were used at their services, and that the devil was really seen by them; others said that they used to kiss cats and frogs in their churches, etc.

David of Augsburg, whom we have mentioned before, and who reports this about the year 1260, adds very candidly that he did not believe that such things did occur in this sect.

The chronicler, Samuel Mueller, reports for the year 1453: "In this year heresy arose in Thuringia. Husband and wife, brother and sister, went together secretly into a house and worshipped the devil. He came in the form of a bumble-bee and flew into everybody's mouth. To him who bowed to the bumble-bee many good things were given. Then the candles were extinguished, and everyone reached around and sinned with her whom he had caught, even if it was mother, sister or daughter." For such villainies according to this chronicle the heretics were burned in the whole country in great numbers.

How difficult it must have been for our forefathers with such slanderous reports and persecutions to find acceptance with the superstitious people, everybody who has the least knowledge of those times can easily understand.

We have seen before that our forefathers at all times intended neither to form a state church nor a priest church, but a congregational church.

They had four or five offices in their church. The office of apostle, or bishop, of minister of the word with the subdivision of the evangelist, and the office of deacons, over whom the elder presided.

The Waldenses demanded of the apostles, who as followers of the first apostles intended to work among them, tha

they, according to Christ's own commands, should humble themselves, and before they went through the country as apostles, should give all their property of houses, farms, merchandise or capital to the poor.

No one will preach rightly the doctrine of God and Christ, they said, who has not the Spirit of Christ in himself. But as long as one clings to a single thing which is not divine, so long it is uncertain whether God is in the man or not. The love of God will prosper in the highest sense only there where the heart does not cling to riches, property and similar things.

The Waldenses have had the good fortune to have for centuries among themselves persons who, in spite of the most horrible persecutions, could justly be called "disciples of the apostles."

David of Augsburg describes these apostles of the Waldenses about 1260 as follows: "Some of them are called "Perfecti" (the perfect ones) and these are called more properly "the poor of Lyons;" but not all are taken for this form, but they receive beforehand an instruction which lasts a long time, so that they are able to teach others. These assert of themselves that they have no property, neither houses nor real estate, neither certain homes, nor wives; if they formerly possessed it, they leave it. These affirm themselves to be successors of the apostles and they are teachers and receive confession and travel through the countries and visit and strengthen their disciples in their heresies. To these the disciples offer what they need. Where they arrive, their arrival is secretly communicated, and several come to them in a secure place or hiding place, to hear them and see them, and they send them the best of all food and drink that they have."

A confession says: "They went through the countries for God's sake instead of the twelve messengers (apostles) and were also messengers and God had ordained them for the purpose of upholding Christianity." Only for days they are in a certain house, and in hiding-places prolong their existence. In the houses they took collections for the poor.

They go always by two and two on their mission and they are regularly an older and a younger man, who work together. The younger one, who cares for the older one and his necessaries is bound to serve and obey him absolutely. To these disciples the parents often gave a sum of money for the education by the apostles, to be spent for their benefit.

To escape the persecutions of their enemies they generally went from place to place in the dress of merchants. Oftentimes they or at least the younger companion actually carried easily transportable merchandise for instance knives, needles, pearls, jewels, etc. In houses in which they were hospitably received they gave such things as presents, but generally received in exchange other things which they needed. To accept money the apostles as a rule refused. The disciples and adherents cared for them.

Ostertag, in his "History of the Bible," relates of a Waldensian who carried jewels and jewelry into castles and keeps, but when he had attracted the attention of the inhabitants, showed unto them the one precious pearl of the word of God, read to them and gave it as a present.

A Waldensian lady says: "He who does a favor to the traveling minister does a work acceptable before God." Only food and lodging and presents, except money, they are permitted to accept as presents in the house which kindly receives them, but they are absolutely prohibited from begging."

The apostles of the Waldenses were oftentimes also physicians, benefactors of soul and body. Among the people they were generally called the "good men." The Waldenses considered these "secret teachers" as "holy and divine men," and their word was accepted as an absolute rule by the believers; they were obeyed unhesitatingly. The apostles were called in the congregations "friends of God" and called themselves friends.

In regular conferences the "friends of God" consulted about the best of the congregations far and near and what they resolved was orally or by letter made known to the friends everywhere. Generally these advices were willingly accepted.

The purpose of these "epistles" was to take the place of personal instruction. It was avoided to mention the names of the congregations to which they were sent, as letters could easily fall into the wrong hands and then the places which were mentioned by name would have been betrayed. Therefore they are generally sent to the "Christian brethren" or to Christianity and were then given from hand to hand. The writings of such men, who had sacrificed their lives for their faith, were in a specially high esteem with the brethren.

David of Augsburg says that besides the apostles also teachers (or ministers of the word) and students had been there, as he reports that at the services money had been collected for these.

Out of the letter of 1230 it appears also, that besides the apostles there were also "ministers," for the election of which the fifth article of that letter makes provisions. It is therein allowed to elect the ministers as well for a certain time as for life.

The Waldenses had bishops long ago. In 1240 in Austria, about 1260 in Lombardy.

The bishop ordained the ministers, he had a settled place of abode. He was the representative and administrator of his district, and a senior presided over the bishops. The number of bishops for Germany was four. They appointed the districts for the apostles, received their reports and ruled their work. The ensign of the episcopal dignity was the bent staff of the shepherd. They wore dark gray habiliments.

As far as the election of shepherd or minister is concerned, they were elected by the congregation for a time or for life out of the congregation or from among the apostles. Often disciples of the apostles were taken for this office.

It is proved that the congregations at the time when they flourished most required a certain literary education of their ministers. Which was the easier done, as about 1260 for instance, "In Lombardy, Provence and in other places the heretics had more schools, than the theologians, and also more scholars. They disputed publicly and called the people for solemn convocations to the market or into the open field." As early as 1200 Pope Innocent III (1198—1216) affirms that with the Waldenses educated lay members perform the functions of ministers, and it is not chance that the ministers (magistri) not seldom had earned the academic degree of Magistri Liberalium Artium.

Also in later times the young men passed through a course of preparation; yet the chief requirement was and remained to be always with their regular ministers, that they were experienced, mature and worthy men, who preached the word.



*For the Mennonite.*

## TO NEW YORK AND CANADA.

Rumor had already divulged to certain readers of THE MENNONITE that Bro. Grubb and myself were going to make a trip to Clarence Centre, N. Y., and Canada; and the prayers, no doubt, of many of our brethren here were wafted to Heaven for our welfare. We started on the evening of the 22nd ult. from Philadelphia. We had intended, before going to the scene of Bro. Grubb's revivalistic labors, to get a little glimpse of Niagara Falls from the American side. Accordingly, having reached Buffalo about 9 A. M. on the 23rd. and taken a short stroll in the city, we found ourselves at noon of the same day promenading around Prospect Park, also at Island and other places of interest and viewing the cataract from various points and angles.

We then boarded the train for Transit, where we were greeted by our pleasant and hearty Bro., Rev. Jacob Krehbiel, and driven to his cosy homstead. There we shook hands with the whole family of brothers and sisters in Christ as well as in kin. On the same evening (Thursday) Bro. Grubb held services in the church at Clarence Centre, Bro. Krehbiel's home being about two miles westward from the village.

On the next day we visited and were kindly received at the homes of Mr. Theodore Krehbiel, Bro. Jacob Eberhard, deacon of Bro. Krehbiel's congregation at Clarence Centre, "Uncle John" Krehbiel, a hale old man of seventy-six summers, and a very interesting one too, and various other brethren and hospitable friends did we visit during our whole stay. On Friday evening and on Saturday afternoon and evening services were again held in the above named church. On Saturday afternoon one convert was admitted by the holy rite of baptism. On Sunday morning, in addition to the usual services, the Lord's Supper was celebrated, and the rite of feetwashing observed. The writer also had occasion to make a few remarks to the Sunday-school held before service.

On Sunday afternoon an interesting Bible-reading was conducted by Bro. Grubb at Bro. Krehbiel's house, wherein old and young participated. On Sunday evening the series of revival services at Clarence Centre was closed.

On Monday morning we were taken to Niagara county where Bro. Krehbiel has been doing evangelistic work for some years, and there a service was held in a comfortable and suitable school-room. After services another convert was added to the number of Christ's gleaners. On the evening of the same day, a service was conducted at the house of Bro. Binkley, near La Salle, N. Y.

On Tuesday morning we boarded the train at La Salle for Canada. We took another and a more satisfactory view of Niagara Falls from the Canada side at Clifton and Falls View. We then proceeded on our way to the home of Bro. Danner. In the afternoon we visited other brethren and on Tuesday evening held the last religious service at Stevensville, Canada. On the following morning we boarded the train at Buffalo for home, where the Lord has safely landed us, refreshed and reinvigorated.

Throughout our sojourn we were everywhere impressed with the kindness and hearty good-will of the people of western New York. Bro. Krehbiel, in particular, endeared himself to us by his efforts in our behalf. Nor are we unconscious of whatwe owe his whole family, as well as the other brethren, and sisters, and kind friends.

Our stay was throughout a season of spiritual edification. We hope its influence will be felt in the future.

H. G. A.

The tears of sorrow are like spiritual lenses, showing us the world in its true character, as a poor, empty, unsatisfying inheritance.

### WHAT CAN I DO?

1. You can be a Christian. As the sun transfigures a dew drop by the reflection of his own glorious image, so if you but hold still in faith, Jesus will shine in through you, making the weak, worthless, perishing man you are now, a medium of his own matchless grace. A steady life for Christ is a means for usefulness, incalculably effective.

2. You can pray for others. There may be little apparent connection between fervent prayer for another and his spiritual improvement, but there is such a connection, and it is vital. Daily prayers for others is daily service which the Master will ultimately reward.

3. You can speak to others. A prudent word spoken in love has often prov-a seed of life. A good woman once addressed a word of admonition to a man in her employ. Another man simply overheard her remarks, and was led by them to Christ. Let the lips open for the utterance of Jeses' name, and for a plea in his behalf.

4. You can visit others. Little attentions prepare people to receive our practical counsels. They reason: "If he cares enough to come, he must have some interest in me. If he has interest in me, I owe attention to his words." Visits to the poor, neglected, indifferent, worldly, afflicted, ignorant—may often be sanctified to their good, even though the subject of religion is not specifically mentioned.

5. You can put good reading into the hands of people who need it. The Sunday School book, the religious book in your own library, a little tract or leaflet, may be put in the way of somebody every day. The right book in your spare bed-room, or handed to a friend about starting on a journey, or forwarded by mail may do wonders. A ticket agent in a railway depot used to give away fifty dollars worth of tracts every year. A tract went with every ticket sold. More than twenty persons wrote him, acknowledging that the tracts he had thus given them had been blessed to their conversion.

6. You can reach people with gospel influences, who from sickness or suffering are most susceptible to them. There are the sick, who lie for days weary, discouraged, and often friendless. How full of cheer a daily call, with the reading of God's word, a prayer, and a cordial chat about life and its experiences, death and the new life.

7. You can invite and persuade people to attend God's house—the preaching services, the Sunday-school, and the social meetings.

8. You can give. Five cents a day is something in ten years, spent in benevolence. Who can not give five cents a day? But what we all want, most of all, is the "ready mind," that our services may not be by constraint, but willingly. Good Lord, give us, thy servants, willing, loving hearts, to toil with fidelity and delight for thee.

### "ONE DAY TO A TIME."

Seemin' to me that our Heavenly Father have given us our life in days, because he sees that we can't manage no more than that to once. Lots o' people might get on very well if they'd be content to take life like 't is given; but they go wonderin' whatever they shall do next week, or what shall be their lot next year, an' so they get frightened, an' think that 'tis no good their tryin', not a bit. I can mind once, when I was a little boy, helpin' mother to store away the apples. I put my arms round ever so many o' them an' tried to bring them all. I managed for a step or two. Then out fell one an' another, an' two or three more, till they were all rollin' over the floor. Mother laughed. "Now Dan'el," says she, "I 'm goin' to teach you a lesson." So she put my little hands quite tight round one. "There," says she, "bring that, an' then fetch another." I've often thought about it when I've seen folks who might be doin' ever so much good, if they did n't try to do too much all to once. Do n't go tryin' to put your arms round a year; an' do n't go troublin' about next week. Wake up in the mornin' an' think like this: *Here's another day come. Whatever I do, an' whatever I do n't do, Lord, help me to do this—help me to live it to thee!*

DANIEL QUORM.

### WHAT MAKES THE DIFFERENCE?

You forgot yourself to-day, did you not? You preached 45 minutes, said a member to his pastor, after the sermon. "May be I did; but oh! the human souls before me—their value and their danger! It may be, in my zeal for their salvation, I talked a few minutes over my time." "I thought so," said the member.

"Such a speech! I never heard the like of it before, I stood for two hours, the crowd being so great I could find no seat, and I believe I could have stood another hour without getting tired." So said the same member to his pastor a few days after the complaint at the length of his sermon. The speech referred to was made by a Mr. B., a politician, before the political club of his ward.

On the one hand the question of salvation, the cause of humanity, of the church, of God; the great verities of life, death and judgement, and tired at 45 minutes, with a comfortable seat! On the other hand the success of a political party, and two hours and no seat, and not tired. Reader, please apply the moral to your own case.



### FAITH AND REALITY.

It has seemed to us that Christians do not sufficiently express and emphasize the reality in experience of the objects of faith, but rather admit, apart from the inspired testimony, that they are shadowy and indistinct, however satisfying and precious to the heart. "Faith is the substance of things hoped for," Paul declared, not a mere reflection or foreshadowing of them. We think that in every true and deep spiritual experience Christ has at times been as real to the believer as though he had grasped with his mortal palm the scarred hand of his risen Lord. The late President Finney of Oberlin College said that after his conversion in the room on the floor of which he had lain for hours upon his face, it did not occur to him during several days that he had not seen Jesus "with his natural eyes." Is it not the privilege of the soul God has "called out of darkness into his marvellous light" to have a faith so clear that "substance" will describe the spiritual verities on which it gazes, because no material form could make them more real? With what power does such faith invest the humblest saint, both with God and with men! Before it skepticism is silenced; as when the infidel challenging a Christian to debate, who gave the simple story of such an experience, replied, "I can argue with man, but not with Almighty God."

### LIFE AT THIS MOMENT FOR THEE.

The Bible says, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

To be saved, then, the sinner must believe on the Lord Jesus Christ.

A doctor who, convinced of his sinfulness and his need of a Saviour, was longing to obtain peace, had a lady patient who was a Christian. He said to her, "I went you to tell me what it is—this believing and getting happiness—faith in Jesus, and all that sort of thing that brings peace." She replied, "Doctor, I 'm sick: I have felt that I could do nothing, and I have put the case into your hands; I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus." This reply greatly surprised the doctor; a new light broke upon him. "Is that all?" he exclaimed: "simply trusting in the Lord Jesus! I see it, I see it as I never did before. He has done the work!" "Yes," replied the lady, "as Jesus said when on the cross, 'It is finished!'" From that sick-bed the doctor went a happy man, rejoicing that he had found his Saviour.

THE SECRET OF SUCCESS.—Edward Lee, of Manchester, Mass., was for several years a sailor, and apparently hardened in sin, but he became converted, and then all his energies were devoted to the service of Jesus Christ. Quitting the sea for the sake of being more useful, he took up his residence in his native village; and the time which could be spared from his labors on the farm, he employed in behalf of God's glory, and the salvation of souls. For thirty years he kept up a weekly prayer-meeting every Thursday afternoon in his own house. It was his rule to visit all the families in the village once in the year, to inquire after their spiritual welfare. The houses of affliction and sorrow were always sure of his visits and his prayers. In his own house, in the field, and on his journeys, wherever he could warn and plead with the impenitent, he was sure to do so. One night putting up at an inn where a country ball had commenced, he got permission to enter the room, and addressed the company with such moral power and energy, that dancing was abandoned, and the evening, begun in mirth and folly, was spent in holy exhortation, and closed with prayer. Mr. Lee gave away one eighth of his income, yet left enough to support his widow for thirty years after his death. Wonderful example of piety! What was the secret of his high attainment? He was a man of prayer! A few days before he died, he pointed his Christian friends to a spot on the floor; and observed that for more than thirty years, with the exception of ten days illness, he had risen from his bed at night, and prayed for a dying world's salvation. His pastor used to say, "I am a babe to brother Lee; I prize his prayers more than gold."

RESSURRECTION.—When I see the heavenly sun buried under the earth in the evening of the day, and in the morning find a resurrection of his glory, why, think I, may not the sons of heaven buried in the earth in the evening of their days, expect the morning of their resurrection, gloricus and grand? Each night is but the past day's funeral, and the morning his resurrection; why then should our funeral sleep be otherwise than our sleep at night? Why should not we as well wake to our resurrection as in the morning? I see night is rather an intermission of the day than a deprivation; and death rather borrows our life of us than robs us of it. Since then the glory of the sun finds a resurrection, why should not the sons of glory?

As there is much beast and some devil in man, so there is some angel and some God in man. The beast and the devil may be conquered, but in this life never destroyed.

*For the Mennonite.*

### BIBLE READING.—MAN'S FOLLOWING.

E. K. MOHR.

In our last Bible Reading we considered God's Guidance. We found it personal, present, and perfect. Let us then *follow after*, that we may apprehend that for which also we are apprehended of Christ Jesus (Phil. 3: 12). Be sure that you are a Sheep of Christ, for one of the characteristics of His Sheep is that they *follow* the Shepherd (John 10: 4 and 27).

I. How?

(a) *As Children*, Eph. 5: 1. "Simply trusting every day." A little girl was asked what it was to be a Christian, the reply was: "It is to do and behave as Jesus would do and behave, if he were a little girl living at our house."

(b) *In Humility*, Matt. 20: 26—28; John 13: 15—17.

(c) *In Meekness*, 1 Pet. 2: 21—23.

(d) *In Obedience*, John 4: 34.

(e) *In Service*, John 9: 4, 12: 47 l. c. "As my Father hath sent me even so send I you." "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

II. THE WAY.

(a) *Attested*, 2 Pet. 1: 16.

(b) *Lighted up*, John 8: 12.

III. THE FOLLOWERS.

(a) *Made Fishers of Men*, Matt. 4: 19.

(b) *Protected*, 1 Pet. 3: ~~12~~ 12—13

(c) *Rewarded*, Prov. 21: 21; John 12: 26; Luke 18: 28—30; Rev. 14: 13.

IV. A PICTURE.—Ps. 23: 1—6.

*Grand Rapids, Mich.*

### HE SAW THE GRACE OF GOD.

"Who, when he came, and had seen the grace of God."—Acts 11: 23. The dispositions of persons may, to a very considerable extent, be discovered by the objects which awaken their attention and desire when they first enter a country, or a town, or a village. Some are immediately looking for rural scenery; some for natural curiosities; some for modes and kinds of trade and commerce; some for public buildings, and the mansions of the great and the noble; some for libraries; some for paintings and statuary. Barnabas was alive to something else. This was the one thing, the chief object of his solicitude and regard. He immediately looked after the cause of God; the last about which some professing Christians, at this season, in their travels for health or recreation, concern themselves. In the administration of the gospel, the reception of it by those who heard it, whether it came in word only, or in power, and in the Holy Ghost, and in much assurance, he saw the grace of God, and was "glad; and exhorted them all, that with purpose of heart, they would cleave unto the Lord." He made a grand discovery; he saw the grace of God.

The grace of God is a principle; how then, could Barnabas see it? Seen it must be by God, to whom all hearts are open, and from whom no secrets are hid;" and known it may be by the individuals themselves, when they look within, and, in examining themselves, become conscious of the working of their own minds And it may be seen by others, and that by its effects; and this is the only way it can be seen We can not see life, in itself; but we can see the individual alive and in motion. We can not see health, in itself; but we can see the freshness and vigor of the eye, and the hue of the countenance, and the eagerness of the appetite, and the strength of the arm, and the swiftness of the foot. A tree is known, not by its rind or its fibers, but by its fruit. God says, "I will put my spirit within them." But who is to know, or who can see this? Let us read on, "And I will cause them to walk in my statutes; and they shall keep my judgements, and do them." And this will be visible enough. "Show me thy faith," says James, to the professor of religion, "without thy works; I will show thee my faith by my works." I will show thee the spring by the stream; I will show thee the sun in the shining; and I will show my creed by my conduct; I will show my principle by my deeds, and show thee my faith by my works. This was wise and well; for though it is faith, objectively and instrumentally alone, which can justify the soul, it is its practical development, that is, by works alone, that proves it to be the operation of God. God has determined to be glorified by his people in this world; therefore he has said, "This people have I formed for myself; they shall show forth my praise;" and "all nations shall acknowledge them, that they are the seed whom God hath blessed." If God's grace is to be thus visible in his people, it is necessary, therefore, that there should be something in them more than experience; though this experience in itself is invaluable, for without it there is no genuine religion. It is the inward dispositions which must satisfy our minds that we belong to God. But there are those around us who are to be impressed, and convinced, and edified by our religion; these cannot read our hearts, but they can read our lives; therefore, the Saviour said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

*Mornings with Jesus.*

Read the Scripture, not only as a history, but as a love letter sent to you from God, which may affect your heart.



## FOR THE CHILDREN.

### THE MARBLE BLOCK.

Once, in a house at which I was staying, there lived a little lame girl. Her name was Annie. Often did I pity her as I saw her sitting by the window looking at the other children on the playground. Sometimes she was sick, too, and could not even be at the window. At last, Spring came, and the little girl seemed better. "Now," thought I, "would it not be well to try and comfort this child in some way?" So I brought a few oranges and candies, and read her a pretty book. But still the cloud did not leave her brow.

"Why are you so sad, Annie?" said I, one day.

"Oh, sir," she replied, "I can't see why God should afflict me so, and yet give the other children so much happiness. If I could only know that God is not angry with me I would not care so much."

That day was a very pleasant one; so I asked the little girl to take a walk to a sculptor's room near by. Here were a great many blocks of marble. Marble, you know, is very hard stone, often white. A sculptor is one who carves beautiful images out of it. So Annie and I watched him with great interest. At last I pointed to a piece of marble rather dark and rough. "Do you like the looks of that?" said I to her.

"Oh, no," replied the child. "Why did they bring such an ugly block here?"

"That piece," said the gentleman, "I take in hand to-morrow."

So, the next day, Annie and I went again to see him. He spent the most of that day in cutting off the rough places. Day by day we watched him, and day by day the block became more attractive. His sharp chisel cut in here, there and everywhere. We both thought, "If that stone were only alive, how it would suffer!" At last, one day, we visited him upon his invitation. "I have something to show to Annie," said he. So speaking, the sculptor drew aside a thin white veil, and behold! a lovely image of an angel had been made out of the rough stone. Annie almost cried with joy when she saw it.

"Now, my child," said I, "did the sculptor hate the poor, ugly piece of marble which we one day saw?"

"Oh, no," said she; "he loved it."

"So," said I, "my little girl, does God love us when he cuts us with sharp trouble and sickness. He is fitting us for glory. Let us only trust Him. All will be well."

"Now," said Annie, "I see that God does not hate me, but that He has some good purpose in view."

### A BRAVE BOY.

A boy about nine years old was bathing one day when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year old boy acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore, "Don't come in or father will lose all his boys, at once!" Noble little fellow? Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way, but you are called to consider the feeling of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents' souls.

### "TAKE A SHEEP."

A farmer once employed a young man to labor upon his farm without inquiring as to his habits, and upon learning that he was addicted somewhat to drinking, the farmer offered him as a reward a choice sheep if he would refrain from drinking during the summer. A grown son of the farmer, on hearing this said:

"Pa, will you give me a sheep, too, if I will not drink this season?"

"Yes," replied the father, "you may have a sheep."

Then a little son spoke up and said:

"Pa, will you give me a sheep, too, if I'll not drink?"

"Yes, son, you shall have a sheep, also."

After a moments pause the little boy turned to his father and said:

"Pa, hadn't you better take a sheep, too?"

There are a good many fathers who should "take a sheep."

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

*Henry W. Longfellow.*

## THE MENNONITE.

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Some of our subscribers are getting in arrears with their subscription to THE MENNONITE. Several are in arrears for three years. This ought not to be so. The publishing committee expects that each subscriber should pay in advance; that was the original condition when the subscription was fixed at 50 cents a year. A number that had bills sent them have never, it seems, taken notice thereof; at least we have never heard from them. We now urge once more the payment of all arrears, and then prompt advance payment thereafter. It makes the work easier, and we are sure it will make the paper of more interest to the readers.

### *THE SEVENTH DAY SABBATH BONDAGE.*

QUESTION.

How do we explain the change of the Sabbath day from the seventh to the first day of the week, since God commanded to keep the seventh? R.

ANSWER.

We have several times said that the word seventh is a relative expression, that does not mean Saturday at all, but a regular day in the seven. There are several reasons for this.

1. If the creation "days" were really periods, and not days of 24 hours each, then it follows that no one could tell which day of the week was really the first, or which the seventh in number.

2. Because God at Sinai, established a new beginning of months and of years for his people, that they might be peculiar, it is therefore believed that the Sabbath appointed for Saturday for them was different from the Sabbath observed in the world before that time and by others.

3. God's commands are beneficent and have underlying principles; they are not bondage of the letter, but the real commands are spirit, they are life. The letter would only bind us. For instance, we are commanded to be baptized, and to eat of the Lord's supper; these are positive commands; yet if one repents on the cross, or deathbed, when he cannot be baptized, no one believes he will fail of salvation because he fails of being baptized. So to interpret would be a sore bondage to the letter. Just so, to hold the command to remember the Sabbath day, or the seventh day, to keep it holy, to be an absolute requirement to keep Saturday as the Sabbath of the Lord, is to be held in dire bondage to the letter, while the spirit may escape us. That was the trouble with the Pharisees, who held strenously to the letter of the Sabbath law; but Jesus says they failed of its spirit. So shall we, if held in the narrow grip of the letter of the law.

If there be a sufficient reason, any day of the seven might be made our Sabbath, and God's law be perfectly met by it. The substratum of the command is for our own good, in resting and worshiping one-seventh of our time; hence to pull an ass out of the pit, or to heal a sick one, on that day in which we are to "do no manner of work" is not a violation of that command; so to observe Sundays, or Wednesdays "instead of Saturdays" is not a violation, provided there be a sufficient reason for the change. This is true liberty; this is keeping the law in spirit and in truth, while the other would be spiritual bondage to the letter.

Now, the early church, and the church through all the centuries since, have judged, and we to-day judge that a sufficient reason for changing from Saturdays to Sundays our Sabbath, lies in the great desire to honor our Lord and Master Jesus Christ, who arose and then ascended on that day of the week, so that from the earliest days of the Christian church, the day we call Sunday was known by the followers of Jesus as "the Lord's day." If now the church generally, in its devout piety, thinks this the best day to observe as the Lord's seventh, or the Lord's one day in the seven, his Sabbath, it is observed unto him, for the purpose of obeying and honoring him, and is wholly acceptable to him.—*Golden Censer.*

## CHURCH NEWS.

CLARENCE CENTRE.—I have long desired to write a few lines for THE MENNONITE, but it appears to be much easier for me to read an article than to write one; and I suppose another great reason for my silence, is, that we must have felt in days gone by, as the Israelites of old did, when they hung their harps on the willows and refused to sing. But after cold and dreary days, the beautiful rays of the sun are appreciated the more, and we too can say with the Psalmist, "the Lord has done great things for us, of which we are glad." We have reason to believe that the Lord is taking away our reproach, and the light of His countenance is shining upon us. In answer to our prayers, the Lord is in mercy sending us blessings by which we may know that our labors have not been in vain. But we have not been alone, our Conference churches have prayed for us, and have given us a helping hand. The brethren A. M. Fretz and N. B. Grubb have been with us a number of times and have helped us in conducting special meetings, which have been very beneficial for the Master's cause. The good Spirit has been with us and has revived His work in our midst. While others have reason to rejoice, we have still greater reason to rejoice when we take into consideration the odds against which we have to contend. It has been our blessed privilege to receive thirteen new members into our church by baptism this spring at this place, six at Stevensville, Ont., five by baptism and one by the right hand of fellowship, and two at the Falls church by baptism, in all 21, and yet there are quite a number who are very near the kingdom. May the Lord give grace that they may take the final step into the kingdom and cause much rejoicing both in heaven and upon earth. Brethren pray for us, and let us exalt the name of the Lord our God together, and to Him be all the praise.

JACOB KREHBIEL.

*June* 19, 1889.

Having within the last few months at the invitation of the ministers in charge, visited several of the congregations within the Eastern Conference, I feel like making use of the columns of THE MENNONITE to give public expression to my gratitude to God for the kind, brotherly reception accorded me by the brethren and sisters of these congregations. I was gratified to note the various evidences of progress and activity, in some churches more in others less, and though I feel the great weakness and unworthiness of the instrument, the Lord has not left me without the blessed assurance of his readiness to use and bless the honest effort put forth to serve him in the proclamation of his Gospel. May the Lord fill us all more with the Spirit of His love and make us more decidedly active in the work of His vineyard.—*Anthony S. Shelly.*

### MARRIAGES.

SCHOENLY—BAUM.—In Philadelphia, Pa., on July 13, 1889, by N. B. Grubb, David L. Schoenly, of Zionsville, Pa., to Miss Emma Baum, of Philadelphia, Pa.

KIMMIG—BENNER.—In Philadelphia, Pa., on June 27, 1889, by N. B. Grubb, Adolph F. Kimmig to Miss Sallie Benner, both of Philadelphia, Pa.



### DEATHS.

MEYERS.—William Meyers, was born in Bedminster, Pa., Sept. 6, 1801, was married in March, 1828, to Barbara Schimmel, living together 51 years, his wife having died in February, 1879. This union was blessed with eight children, of whom seven have preceded the father to the home beyond. The one remaining is the wife of Eli Fretz and mother of minister A. M. Fretz. The deceased was a faithful member of the Second Deep Run Mennonite church since its founding, and for some thirty odd years served as deacon in the same. Varied were his experiences, sometimes his duties arduous, but without murmuring or complaint he strove faithfully to perform them to the best of his convictions. For a number of years he was totally blind, yet he patiently bore his cross to a peaceful end in Christ. He died after a few weeks gradual declining in strength, on June 23, 1889, at the house of Oliver D. Fretz, in Bedminsterville, aged 87 years, 9 months, and 17 days. Interment on the 27th, at the Deep Run burial place upon which occasion J. S. Moyer spoke at the house and A. B. Shelly at the church, from Phil. 1, part of v. 23.

SMITH.—On May 31, 1889, Clara, wife of Jeremiah L. Smith, aged 32 years, and her three children, a girl 9 years, a boy 6 years, and an infant girl 6 months old, all victims of the flood at Johnstown, Pa. Funeral sermons preached by J. F. Ohl and A. B. Shelly.

WILSON.—Perished in the flood at Johnstown, Pa., on May 31, 1889, Charles Wilson, aged 49 years, 2 months and 17 days. Buried at West Swamp church. Funeral sermon preached by A. B. Shelly.

FRICK.—On June 20, 1889, in Richland, Bucks Co., Pa., widow Sarah Frick, aged 81 years, 2 months, and 3 days. Interment at East Swamp. Funeral sermon preached by A. B. Shelly.

SHELLY.—On July 1, 1889, Carl Raymond, son of Daniel S., and Susanna Shelly, aged 7 years, 11 months, and 15 days. Interment at West Swamp. Funeral services conducted by J. Y. Schultz and A. B. Shelly.

WEINBERGER.—On July 8, 1889, at Locust Valley, Lehigh Co., Pa., quite suddenly, Samuel Weinberger, aged 82 years, 3 months, and 3 days. Buried at West Swamp. Funeral sermons preached by C. Z. Weiser and A. B. Shelly.

LEATHERMAN.—On May 19, 1889, near Plumsteadville, Pa., Abraham, child of Jonas and Priscilla M. Leatherman, aged 10 months and 18 days. Interment on May 22nd, at the Deep Run meeting house, services at the house by J. S. Moyer, and at the church by Allen M. Fretz, text, Mark 5: 39.

CROUTHAMEL.—On June 13, 1889, in Bedminsterville, Pa., John S. Croutbamel, aged 74 years, 9 months, and 13 days. Interment on the 17th at Keller's Lutheran church. Services by Allen M. Fretz, text, Rom. 14: 8, 9.

SCHEIDT.—In Philadelphia, Pa., on July 13, 1889, Laura, infant daughter of John K., and the late Catharine Scheidt, aged 4 months, less 2 days. Funeral services by N. B. Grubb. Interment at German's Mennonite meeting house.

STERNER.—In Philadelphia, Pa., on June 27, Robert Harrison, infant son of W. H. and the late Lucina Sterner, aged 6 weeks. Funeral services by N. B. Grubb.

PINKERTON.—In Rittenhousetown, Pa., on July 13, Nellie, daughter of William and Ella May Pinkerton, aged 8 months and 20 days. Funeral services by N. B. Grubb.

HALLMAN.—In Philadelphia, Pa., on July 15, 1889, Ida May, daughter of Wilson and Elizabeth Hallman, aged 1 year, 2 months and 9 days. Funeral services by N. B. Grubb.

GEARY.—At Ashbourne, Pa., on July 14, 1889, Joseph Geary, aged 85 years, 1 month, and 14 days. Funeral services on the 17th, by N. B. Grubb in English, and A. B. Shelly in German. Interment in Northwood Cemetery, Philadelphia, Pa.

# MISSION DEPARTMENT.

### A CONTRAST.

A deeply interesting account of a convocation among the Indians at the Pine Ridge Agency is published in the *Spirit of Missions* by the Rev. John J. Gravatt of Hampton, Va. He says: "About noon Bishop Hare, at the head of a train of more than a hundred wagons filled with delegates and friends, arrived. It was a scene never to be forgotten, reminding one of the journeys of the Israelites from the land of bondage through the wilderness to the land of promise. A large booth had been built, and tables arranged with plates for 600 or more guests, by the Indians of Pine Ridge, who are not a wealthy but a poor people. As one saw the well-ordered meal, with the blessing asked before breaking bread, the civilities extended, the after-dinner speeches, he could but contrast this with customs of former years, and yet existing to a great extent about them.

"After strengthening and refreshing the natural man, the convocation assembled in the church for religious services, and for the transaction of business. I shall never cease to be thankful my eyes saw what they saw, and my ears heard what they heard. It was the most inspiring, soul-lifting occasion ever vouchsafed me. Better-conducted services I have never seen anywhere. More hearty responses to the services are nowhere to be found outside of a theological seminary. The people seemed to speak as with one voice; there with *one accord* they offered up their *common* supplications, as did the early Christians.

"The clergyman in charge of the mission at Pine Ridge is the Rev. C. S. Cook, *an Indian who was taken when fourteen years of age* by the Rev. J. W. Cook into his home, trained and taught, sent to St. Paul's School, thence to Trinity College, and thence to Faribault, Minnesota, to study for the sacred ministry. It would seem, in saving and shaping a life for so much good as he can do among his people, the Rev. J. W. Cook has done enough for one man. Contrast the picture of this Christian convocation with the scene of eighteen or twenty years ago. Then it would have been dangerous for the missionary to stand there. The Indians were wild, covered with paint, indulging in all manner of heathen customs. Now the paint, the long hair, the blanket, and the tomahawk are disappearing, and citizen's dress, Bibles and Prayer-Books are taking their places. Instead of councils of war, councils in the Name of the 'Prince of Peace' to promote 'peace, good-will toward all men.' Surely we are ready to say with praise, 'What hath God wrought!'"

### FATHER DAMIEN, THE HEROIC FRIEND OF THE LEPERS.

Of all the accounts of self-denial and self-sacrifice in modern missionary labors, there is none more thrilling than the pathetic story of the voluntary self-abnegation, the heroic labors, and the triumphant death of Father Damien. There can certainly be no act more self-sacrificing and Christ like, than to go among a secluded leprous people and devote ones life to their good with knowledge beforehand that there would be no escape from a fearful death among them. Would that the people of his creed (Roman Catholic) who are naturally proud that their Church produced so noble a man, could see the qualities they admire in Damien, in a greater plentitude in Christ and reverence him who quit his high estate and lived and died among men, that he might do them temporally and spiritually good.

Father Damien was born in Belgium in 1841. He went as missionary to Hawaii, where he labored nine years. In 1873, after a week's time for consideration, he offered himself to be placed upon the island of Molokai, where he died on the 15th of April last. Molokai is an island in the Hawaiian group. It is three miles long and one mile wide. In 1860 it was decided that it should be made a home or asylum for the lepers of Hawaii. The settlement is a prison hospital, none of the people living there being permitted to depart. The island is treeless and exposed, naked to the full force of the northeast trade wind. During the winter months the climate is bleak, cold, and rainy. In the summertime, the sun beats down fiercely. Misery, vice and despair, reigned supreme in the island. The lepers, of which there were many, had no houses but flimsy huts, no decent clothing, no medical attendance worthy of the name, and but the poorest kind of food. The oldest of the miserable creatures sank into a kind of apathy, and lay down and died. Among the youngest, after the first few had killed hope in their hearts, began what may only be termed the orgies of despair. Damien's arrival in the colony in 1873, inaugurated a change. He was not allowed to cherish any hope when he went there. He was warned that if he went to Molokai, he must not only stay there forever, but must, in all human probability, die a leper's severe death. He had no money, or means of providing for himself. He had to trust entirely to the kind-hearted ones among the lepers. The horrible scenes he met with at first appalled him. The Hawaiian government treated him with sternness. He was not allowed to leave the island for any object, and the sheriff at Molokai had orders to put the priest in jail if he stirred to go from the island.



Damien speedily saw that he could do little for the spiritual welfare of the degraded people until they were better off temporally. In their miserable, hopeless condition they jeered at God and man, and rioted in a frenzied attempt to drown the thoughts of their end. He became at Kalawao,—the village on the island, as he wrote himself,—"physician of the soul and body, magistrate, school teacher, carpenter, joiner, painter, gardener, housekeeper, cook, and often undertaker and grave-digger." As his work and self-denial became more and more known, he not only received favors from the Hawaiian government, but also from other countries and individuals. In 1884 the dreadful malady took hold of him, but he worked on with the same cheerful, sturdy courage, accepting the will of God with gladness. He said himself that he would not be cured if the price of the cure was that he must leave the island and give up his work. A lady wrote him, "You have given up all earthly things to serve God, to help others, and I believe that you must have now that joy that nothing can take from you, and a great reward hereafter." "Tell her," said he, "that it is true; I do have that joy now." In August 1885, leprous tubercles plainly manifested themselves in his face, and he knew his doom was sealed. But he did not relinquish his work. He still walked and talked with the lepers, ministering to the sick, teaching the children, and living the same life of poverty and hardship. The last description we have of him is that given by Father Conrardi, a native of Oregon, who as a young man in full health in the spring of 1886, volunteered as an assistant to Damien. He said: "I am going to give you a few lines about the dear Father Damien, who will soon be no more, as he is falling a victim to his charity. In England and America they call him the hero-martyr. It is my privilege to be near him, to live with him. Leprosy has done its work in his ears, his eyes, nose, throat, his hands, and his lungs. The poor Father has suffered dreadfully. He is completely disfigured. His voice is almost extinct. If you could only see him as he lies in his bed of suffering, tears would come to your eyes at the sight of that man who has done so much for thousands of lepers, now himself reduced to so terrible a condition, with so little that can be done for him." Sixteen years had passed since, in May 1873, he commenced his work in the island, and he did not quit it until April 15, 1889, when he breathed his last.

### NOTABLE PROGRESS.

The American Baptists carry on extensive foreign missionary operations. They have missions in Africa, China, Japan, Burmah, Assam, and other countries. Their work covers a period of seventy-three years, having been begun by Dr. Jackson in 1814. From an article in the *King's Messengers*, by the Rev. F. Smith, D. D., the author of "My country 'tis of thee" and other excellent hymns, we learn that during these seventy-three years there have been 225,000 baptisms, or more than an average of 3,000 a year, and seventeen new churches have been organized annually, or one in every twenty-one days. In 1824 the contributions were $1,230; in 1887, $352,000.

### NUGGETS FROM PIERSON'S CRISIS OF MISSIONS.

In not a few cases the *principle* of missions is not practically operative in our church life. Some of God's people have not yet learned the lesson that the conditions of vitality in a church are not only self-government and self-support, but self-propagation.

Where this principle of missions is not firmly rooted and practically fruitful, not only does it hinder missions, but the Church runs risk in breathing its own atmosphere. Dr. Duff has observed that the Church that is no longer evangelistic will soon cease to be evangelical. The weapons of aggressive warfare are the best protection for defensive warfare.

That missions should need a plea in their behalf marks the low ebb of spiritual life. The very nature of the word of life is to run and spread. "You cannot gather water in heaps, unless you allow it to freeze." Fire will spread while it finds fuel, and when it can no longer spread, dies away, first to embers and then to ashes.

Every Church gathered out of a Pagan or Moslem community, represents a widely persuasive Christian atmospere. Each mission station is a centre of light, radiating in every direction redeeming influences; each native church is the centre of a Christian community closely identified with Christianity. If there be two million converts, there are perhaps two hundred million to whom the knowledge of the gospel and its transforming power have more or less reached.

The final triumph of the gospel is as sure as the promises of God. But we are to use prophecy, not as a sedative and narcotic, but as a tonic and stimulant. Duty is ours, results are God's.

Grace does not run in the blood, but corruption does. A sinner begets a sinner, but a saint does not beget a saint. A saint must be born of God.

## THE SABBATH SCHOOL.

Our annual Sunday-school Convention will be held this year on the 5th and 6th of this month. A good programme has been arranged by the committee and we may expect good discussions and a season of general, spiritual and intellectual edification. May we not expect a large attendance and a lively manifestation of interest in this branch of the Master's work? We only have one objection, and that is with regard to the time, it should be at least a week later, or two if we could then have been favored with moonlight nights. On account of the extraordinary wet summer, farmers are behind hand with their harvesting work, which may tend to lessen the attendance; but we would like to see the parents and children all out, and hope you will come if you possibly can.

Not only should the ministering brethren and superintendents attend the convention, but especially also the teachers, who really do the Sunday-school work. And then we are always glad to see the young people and the children out. The afternoon, devoted especially to the benefit of the children, is a beautiful feature of the Convention, and may we not have the pleasure, God permitting, to see and get acquainted with many of the scholars, large and small, not only of the Upper Milford school, which, however, we covet above all, but of surrounding schools, at the children's meeting? We like to get acquainted with you, children, and hear what you have learned about Jesus, and how well you can sing to the honor and praise of His name. In our next issue we expect to have many good things to say about the convention, to those who may not be able to attend.

H. C. Trumbull, in the *Sunday-school Times*, has a good saying applicable as an illustration in teaching the third lesson of the month: There are those "who really believe that they can do more for the Lord by the use of oxen and sheep, which do not fairly belong to them, than they could ever hope to do by empty-handed sticking to the right in all things. This it is that makes men willingly to wink at questionable measures in business dealing; or to have a part in money-making through Sunday newspapers, or Sunday trains, or Sunday work of one sort or another. It is quite as hard to-day as it was in the days of Saul, to believe that the safest way, and the best way, is always to find out just what the Lord has directed; and then to do *that*, at whatever may be the apparent risk or the sure consequences of obedience."

The teacher's appointment to his office should be made with the solemnity which alone can show the responsibility and honor that belong to it.

The Sunday-school ought not to be a place of Sabbath entertainment or to show off in fine clothes, but the place where shall be trained for grand service the leaders of the Lord's hosts for the conquest of the world. Instead of showing off in worldly fashions, there should be training and exercise in the "armor of of the Lord." The robe of the righteous should be earnestly coveted after.

There is encouragement for timid and despondent teachers in the following words, taken from a Sunday school teacher's paper: "When one becomes discouraged at the scantiness of his own wisdom or his own knowledge, or at his own apparent unfitness for the task which Providence has assigned him, there is a little encouragement for one's self in noting with how little wisdom, how little knowledge, how little capacity, some others succeed in their no less important appointed task. That was the specific for self-distrust which the great Chancellor Oxenstiern recommended to his son when the young man modestly objected to being sent to a congress of ambassadors. 'Go,' said the wise chancellor, 'and see for yourself how little wisdom it takes to rule the world.' You are called to be a deacon, an elder, a Sunday-school superintendent, a teacher, and you are afraid that your capacity will not prove equal to the demand thus made upon it. Take courage when you reflect that there are princes and statesmen who have no greater capacity than yours, and thank the Lord that He has called you to an easy task in comparison with theirs."

### *CAN'T CATCH IT.*

Children, what is it you can never catch, even if you were to chase after it, as quick as possible, with the swiftest horse in the world?

You can never catch the word that has gone out of your lips.

Once spoken, it is out of your power; do your best, you can never recall it.

Therefore, take care what you say; for "in the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. 10: 19).

There is as much difference between the suffering of the saints and those of the ungodly as there is between the cords with which an executioner pinions a condemned malefactor and the bandages wherewith a surgeon binds his patient.



**INTERNATIONAL S. SCHOOL LESSONS.**
1889. Third Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 5. August 4th.

### SAUL CHOSEN OF THE LORD.—1 Sam. 9: 15—27.

GOLDEN TEXT:—By me, kings and princes decree justice.—Prov. 8: 15.

In our last lesson we saw how the people of Israel pleaded with Samuel to have a king. Samuel took the matter to the Lord, who, as the people were determined to have their own way, granted their desire. Now came the selection of the proper man for the position; an account of this we have in the chapters of which the lesson for to-day is a part. Though God granted the people their request, he reserved for himself the right to select the man for them. This man was to be Saul, son of Kish, of the tribe of Benjamin. For a description of Saul, and of the way he was guided to come to Samuel, the teachers and scholars should read the preceding verses of this chapter.

I. *The Future King Seeking the Prophet.*—God's ways are often wonderful and mysterious; Saul would find Samuel to get information concerning the lost asses, while God was directing him to Samuel to be anointed king over Israel. Samuel was expecting to meet him at a set time, for God had already informed him of Saul's coming. "I will send thee a man." Though Saul went to Samuel of his own inclination. Saul had a good intent, he was faithful to his father; so God directed his thoughts and ways, so that he was placed over much. The way may sometimes seem dark, but if we follow in the path of duty and faithfully perform what we meet in the way, God will guide us aright, and if he sees us competent give us nobler duties to perform. We are all called to be kings and priests to God; to be that, we must follow the guiding hand and directing counsel of God, and come to Jesus the Prophet, Priest and King.

II. *The Prophet Finding the King.*—"I am the seer, go up before me unto the high place," etc. Upon Saul's inquiry as to the house of the prophet, Samuel made himself known as the prophet and commanded Saul to precede him to the hilltop where the people assembled for sacrifice and worship; and he would tell him, not only about his asses, but also reveal to him all the secrets of his heart. Samuel desired to draw Saul's thoughts away from the asses and the little matters which filled his mind and lift him up to higher thoughts and aspirations.

Christ when he finds us faithful in the least would draw us away from the least to think of the greatest—the kingdom of God, and all other things would be added.

"Am not I a Benjamite," etc., v. 21. Saul, when he contrasted his present condition, with the prospects held out to him in the words of Samuel, was filled with humility and awe. He counted himself as coming from the lowest family in the smallest of the tribes of Israel; how should all the honor, wealth and power of Israel be on him! He that humbleth himself shall be exalted. God raiseth those to honor in his kingdom, who feel their own insignificance. Notice your lowly estate, own it to the Most High, and he will raise you up.

III. *The Prophet Honoreth the Future King.*—Samuel took Saul and brought him into the parlor or chamber especially used for sacrificial feasts, and into which came only those that were bidden. 2. He gave him a place at the head of those that were bidden beside himself. 3. He had appointed before hand, and then gave him a choice piece of meat,—the "royal portion." 4. He called him to the house-top for conversation. What this conversation was is not stated, but no doubt Samuel fully informed Saul of his call as king, talked over the political and religious situation of the people, and instructed him in the duties of a king and the best way of assuming these. Every humble child of God, called to be a king and priest to God, has the same honors in a spiritual sense. He is called to sit in heavenly places. He is bidden to a feast of the riches of heaven, has a portion of the pre-appointed "flesh and blood" of the son of God, and is called to fellowship and communion with the Most High. There may be great temporal possibilities in store for us if we are faithful to the directions of God and the Holy Spirit, but especially great spiritual possibilities are in store for every one under the grace of God and the preparation of the Holy Spirit.

Lesson 6. August 11th.

### SAMUEL'S FAREWELL ADDRESS.—1 Sam. 12: 1—15.

GOLDEN TEXT:—Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. —1 Sam. 12: 24.

In spite of God's choice of Saul as king over Israel, there were many who would not recogize him as such. They doubted whether he was the leader they wanted. They did not know how the Lord by his Spirit had prepared him for his work. The grand victory over the Ammonites (ch. 11) at Jabesh-gilead, proved to the people that Saul was the man they desired. After that battle, the 330,000 Israelites recrossed the Jordan opposite Jericho and came to Gilgal. Here at the injunction of Samuel a sacrificial feast was held, and Saul formally inaugurated as king. It was here at the same time too, that Samuel, now 70 years old, laid down his office as judge, and delivered the address of which this lesson is a part. In this he reviewed his public life, the past history of Israel, showing the source and conditions of their prosperity, and admonishes them for the future, showing that the same conditions are necessary for continued prosperity.

I. *A Review of his Public Life.* As a public officer he was not ashamed nor afraid to publicly review his career and ask the people to scrutinize the same. In this review we find three points to think about. (1) "His noble unselfishness." He hearkened to the people's voice and after having learned God's will, though contrary to his own feelings, he yielded to their demand. He was not only willing to give up his office and rank, and appoint a king, but he also aided by his counsel to make the kingdom a success. (2) "His patriotism." He was now an old and gray-headed man, and had devoted his whole life from childhood, to the good of the people. (3) "His pure and upright life." He calls upon the people to witness against him as to his whole life spent among them. If they knew of any irregularity in his dealings, if he had taken anything that was not his own, and had appropriated it to his own use, they should witness it against him. In the answer by the people we find they were unanimous in giving testimony to his pure and noble life.

II. *A Review of Israel's past History and Prosperity.* "It is the Lord that advanced Moses and Aaron." The elders had with one consent cried.—He (the Lord) is witness. "This Lord," says Samuel, in referring to past history, is the Eternal One that hath appointed Moses and Aaron, and with them brought their fathers out of Egypt. "Now therefore stand still." He would have the people hear and consider their past success, which was due to certain conditions. And learn from their past reverses which were due to neglect of these conditions. When under oppression they cried unto the Lord, he delivered them. When they forgot the Lord, he allowed them to fall into the hands of their enemies. When they repented and confessed their sins, he gave them deliverance and prosperity. Samuel would reason with them from the past, for their good in the future. It is necessary that we often call to mind our past experiences, consider God's dealings with us, his blessings for faithfulness and his punishment for sin.

III. *Conditions for Continued Prosperity.* The people had desired a king; they now had one, but they were still to learn from the past; no other principles will prevail for the future. The Lord is still to be feared. He has set the king over them. There were two courses open for the nation, one for prosperity, the other for adversity.

First course.—Here Samuel mentions five conditions of well-being for the king and the nation. (1) Fear the Lord; (2) serve him; (3) obey his voice; (4) not rebel against the commandment of the Lord; (5) continue following the Lord. These were conditions of success in the past, they are the only ones that will answer for the future. The same principles hold good for us. If we direct our life accordingly, we have the promise of success.

Second course. As alternatives to the condition of success in the recommended course, Samuel mentions two traits of actions, (1) Disobedience to the voice of God; (2) Rebellion against his commandments. The two courses may be summed up into obedience or disobedience. Obedience will command prosperity, while disobedience will naturally be followed by adversity. The whole lesson may beautifully be summed up in the words of our G. T,, the closing words of Samuel's address, and thus also applied to us,

Lesson 7. August 18th.

## SAUL REJECTED BY THE LORD.—1 Sam. 15: 10—23.

GOLDEN TEXT.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. 1 Sam. 15: 23.

The events of this lesson, following immediately on the last lesson, make a sad contrast with the events of that lesson. There we saw Saul firmly established in his kingdom; now we find him rejected as a king, rejected by the one who had chosen him. Saul had a severe season of probation, and failing in this he was rejected. The first test in this probation we find in chap. 13: 2—15. The second test in the contents of our lesson. On the southern borders of Israel dwelt the Amalekites, a fierce, untamable race of wanderers, these were Israel's most harassing and unconquerable enemies. God through Samuel, directed Saul to utterly destroy these enemies. But Saul spared their king—Agog, and allowed his people to take alive the best of the cattle and of the sheep for their own use. Though this act may in a general way not be considered absolutely wrong, it was in this instance disobedience to God's command and hence must be punished.

I. *The Lord and Samuel.* Saul had not stood the test, and God would now reject him. but Samuel must inform him of it. Samuel was sorely grieved when the Lord gave him the sad news. He prayed and fasted for Saul. In this he chose the true course of all God's children. Samuel was very much concerned about Saul and his kingdom, and he no doubt prayed that God might deal with his people for their good and His honor and praise. God answered his prayer in spirit, by finding a David to take the place of Saul. We should pray for those who do wrong, not that God might call evil good, but that they might turn from their wicked ways. God can and often does overrule evil for good.

II. *Samuel reproving Saul.* "Samuel rose early to meet Saul." Since he was much concerned about the matter, he set out early in the morning to meet Saul and talk with him about this thing. He may have expected to bring Saul to repentance. "I have performed the commandment of the Lord." Saul expected approval from the prophet. He had gone to obey, he had the power to do what was commanded; but he obeyed only as far as seemed good to him. Notice the contrast: God said, "hath not performed," Saul says, "I have performed." Is not too much of this obedience among us now? We do a little to God's will, and then take to ourselves credit for a full, true obedience. What meaneth then this bleating of the sheep? The animals which Saul had spared convicted him of falsehood, disobedience and hypocrisy,



III. *Saul's Excuses.* Saul tried to shirk the responsibility. No doubt he felt his sin, and, like Adam, would put the blame somewhere else. He pretended as though it was for the Lord's own sake. He tried to hide himself under the cloak of hypocrisy, but to a representative of the Lord these excuses were vain. "Stay—cease thy useless excuses," said Samuel, "I will tell thee what the Lord hath said to me this night." Samuel had nothing on his own account to say, he was to speak the words of the Lord. He reminds the king that he owed his exaltation, from his lowly parentage, to God whom he had disobeyed. When God commanded him to destroy all, he flew upon the spoil. But he still persists in justifying the evil. He is not brought to conviction and repentance. Saul's pretense is sacrifice to the Lord. Obedience is better than sacrifice. Disobedience can never be acceptable to God though attended by thousands of sacrifices. Since Saul had rejected the word of the Lord, God also rejected him from being king. Disobedience is the certain way for us to lose not only temporal power, but above all the kingdom of God.

Lesson 8. August 25th.

## THE ANOINTING OF DAVID.—I Sam. 16: 1—13.

GOLDEN TEXT:—Man looketh on the outward appearance, but the Lord looketh on the heart.—I Sam. 16: 7.

Saul the first king of Israel not willing to rule under the directions of God, but according to his own self-will, was set aside by the sovereign Ruler. In our lesson to-day we study the beginning of a new dynasty, which has had more influence upon the world than any other race of kings. Following down this dynasty about 1050 years we find our Lord Jesus, the King of Kings.

I. *Seeking a King.*—The rejection of Saul filled David with grief, he mourned for him some time. But God called him away from his grief. He himself had rejected Saul so there was no use to mourn longer for him. God wished to send Samuel on a mission,—another king must be sought. The same who said "I have rejected Saul," also says, "I have provided me a king." God always looks for a man to do his work. The one this time was to be found in the family of Jesse, grandson of Ruth and Boaz, a noted man of Bethlehem. Samuel was at first reluctant to go fearing he might still more incur the displeasure of Saul, even to the extent of endangering his own life. God directed him how to go to Bethlehem without arousing suspicion. He was to take a heifer for sacrifice, call Jesse and his family to the sacrifice and then anoint whom the Lord would direct. "The elders of the town trembled at his coming." It was unusual for the aged prophet to visit the place to sacrifice, so the people were naturally perplexed and even afraid. They were as some people are in our day, full of fear when their greatest blessing is coming. They asked him, "Comest thou peaceably?" Does your coming betoken peace or punishment? "Sanctify yourselves." They should perform the outward symbol of spiritual purification. The latter must not be neglected. The acceptable sacrifice is the one from a sanctified heart. Samuel himself superintended the purification in Jesse's family.

II. *Selection of a King.*—As the feast was about to begin when Jesse and his family had assembled, Samuel's work of selecting a king under divine guidance was to take place. Eliab, the oldest son of Jesse, was of a commanding and noble appearance and of a large stature, and at first sight Samuel must have concluded that he is to be the future king of Israel. But God did not respect his outward appearance. This king was to be chosen on the ground of inward qualities, pleasing to God and not of those that were popular with men. Man is so prone to look on the outward appearance, and judge therefrom, but God looks deeper, he knows the secret recesses of every human heart. Jesse made seven of his sons pass before Samuel but none of them met with God's approval. It was in a somewhat puzzled mind that Samuel exclaimed, "Are here all thy children?" But some one must tend the sheep and as the youngest would no doubt be the least missed from the feast, he a lad of about 17 years was left in charge of them. But God's thoughts are not man's thoughts, the one who would be the least missed at the feast, was just the one that was missed the most; and they could not sit down till he had come. When he came, God signified to Samuel to anoint him. This anointing was the symbol of a setting apart to some special purpose. It is doubtful whether the family or even David himself knew at the time what that special purpose was. It was enough to know at the time that God had chosen him for some great work, and that he should prepare himself for that work. To assist in this preparation "the Spirit of the Lord came upon David from that day forward." He had a continuity of the Spirit of the Lord to influence and prepare his mind and heart to become a man of God, useful in the various places of his life work.

The influence of the Holy Spirit is promised to all believers; but a peculiar gift of the Spirit is sent upon those set apart for a special mission, and who are willing to receive his influences and training.

DEAD CHURCHES.—Have you ever read "The Ancient Mariner"? I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all dead men rising up to man the ship—dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches, and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear.—*Spurgeon.*

## BOOK NOTICES.

PREDIGT ENTWUERFE.—We have received a copy of *Schriftgemaesse Casual Predigt Entwuerfe*, by Rev. J. Kaecheie. The work contains two hundred sketches, arranged for the various festivities and special occasions throughout the church year. The sketches are mostly short, but very suggestive and practical. The retail price is $2.00. Liberal discount to clergymen and dealers. Address, Lauer & Yost, Cleveland, Ohio.

SIGNS OF THE TIMES.—*Zeichen der Zeit und ihre bedeutung*, is a new work just issued by the same author as the above. The signs of the times; what they indicate; the reign of Antichrist, and the Millenium, are the leading topics; each of which is considered in the light of the Gospel. Price, $1.25. Address, Rev. J. Kaechele, 64 Spruce Street, Buffalo, N. Y.

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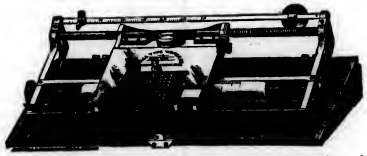

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# THE MENNONITE.

VOL. IV. PHILADELPHIA, PA., SEPTEMBER, 1889. NO. 12.


FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

### *EYES THAT SEE.*

"Blessed are your eyes, for they see."—Matt. 13 : 16.

We've seen the blind, and now we see
How blind our eyes have been;
How, living on in childish glee,
We yet have lived in sin.

For sin it is to use our sight
To look on earth and sky,
And not to thank the God whose light
Lightens our seeing eye.

O God, our Maker, we repent,
And turn at once to Thee,
Who hast our many blessings sent,
Who giv'st us light to see.

Yet still we find we still are blind;
We feel, we grope, we sigh!
It is so dark in heart and mind—
Oh, give the seeing eye!

Oh, what are we, and who art thou?
We will not, cannot rise,—
With hidden face we humbly bow;
We pray for seeing eyes.

What is this light that shines around?
Heaven opens to our cry;
We have our Lord, our Saviour, found—
Christ gives the seeing eye.

### *OUR FOREFATHERS BEFORE THE REFORMATION.*

II. CHURCH GOVERNMENT [CONTINUED].

The Waldenses declared that the minister to be elected ought to testify by his life, that he "carries Christ in himself," and they explained this with the promise I John 4: 16: "God is love; and he that abideth in love abideth in God and God abideth in him." Pope Innocent III says the Waldenses would only obey a man who had God in himself; a bad priest they would not accept, in spite of his ordination. This is surely a good testimony from an enemy.

They did not deny at all that such men who really walk in the Spirit of God and preach in his power, are rare, and that they limited for themselves very much the possibility to elect a minister. But they said that a single true messenger of Christ did effect more than a hundred false ones, and they would rather be entirely without preaching than to give it into the hands of men whose words created more antipathy against the truth than they gave real edification. At any rate, they did not intend to make the sermon the chief part of their services.

With their carefulness in choosing ministers or pastors, corresponds the high esteem with which they treated the elected one. In an old Waldensian poem the "ministers of the office" are represented as "bearers of the light" or as the "pillars of the church." They are the beams and supports on which the roof of the house rests. They are elected after long, rigid examination, but then they are the watchmen of the church and stewards of the mysteries. They dispense good gifts, especially by wise counsel and true love, and therefore the faithful are obliged to obey them.

The regular clergy of the Waldenses in the former centuries were married or allowed to be married (being different from the "apostles"). About the same time that David of Augsburg reports the celibacy of the apostles, Pseudo-Reiner says that the Waldenses taught that the Catholic church was erring in the celibacy of the clergy, while also the Oriental church permits it. Married ministers can often be pointed out.

All reports testify that the Waldenses in their better times afforded a sure material support to those ministers who exclusively devoted themselves to this calling. Taxes and offerings were levied at the services and these went into a common box. Only in a later period of degeneration the "ministers of the word" were obliged to earn their own living. A prisoner declared: "It is right to give means to those ministers (not apostles) who are settled in the country and fill their office." Being asked whether it was right to give something to the clergy, a Waldensian answered: "Four times a year offerings ought to be brought to them."

The Evangelists seem to have taken among them the place of local preachers or preachers who have not the right to dispense the Lord's Supper and holy baptism.

There were elders and deacons. The elders were the helps and supports of the ministers and respresented the congregation. The deacons received the money collected for the poor, and dis-

tributed it, as almoners, to the needy.

A very important institution were the regular synods and conferences which they held. These formed the connecting link as well for the whole church as for the single districts, and there are reasons to believe that stated rules and stated times had been in use for them, from an early period.

III. CHURCH SERVICES AND ORDINANCES.

Considering the services, we find already in old documents the fact extant that they gave special importance to the family-worship. They not only had simple prayers, but had regular worship, in which participated all who belonged to the household, or who enjoyed hospitality.

This family-worship was generally held daily in every Waldensian family after supper. If an "apostle" was present, he conducted the services in the following manner.

Before the meal he spoke the blessing after an old traditional ritual, which we are sorry not to possess any more. After meals they left the dining room and assembled in the room selected for family worship. There all present knelt down, every one before his or her praying-desk, and the minister (or his substitute) prayed aloud the Lord's Prayer, in which the hearers joined. Then they remained a while in silent prayer till the minister gave the sign to rise. If the minister was not present the service was closed by reading a passage of Scripture, which was done either by the leader or in succession by all present. If the apostle was present, he added to the prayer an address, which always was founded on the sacred Scriptures and was delivered in the vernacular.

They had a certain antipathy against churches with stone vaults. To understand this we must know their reasons. They said, "It is better to clothe the poor than to ornament church walls," and they showed thereby that they did not approve of the enormous luxury which was at that time common in this direction.

Where circumstances permitted them to erect a special building for the purpose of meeting together and celebrating the Lord's Supper, they built their "house of worship" very solid but simple, and instead of ornamenting the walls with precious things, they built beside the churches asylums for the poor, and made it a rule that in the society of the Brethren there ought to be no one who was compelled to suffer from want or to get his living by begging.

This rule we find also in all congregations of the Mennonites or Baptist-minded as far as I know them. We find also beside the churches in Friedrichstadt, Danzig, Crefeld, Altona and Neuwied one or more houses belonging to the church which were formerly and some are yet used for the poor, the sick and the orphans.

Dr. Keller believes to find in these poor-houses, hospitals and deaconess houses, the houses of the Beghards and Beghins of former centuries, and his description of the condition and relation between Beghards, Beghins and Waldenses is very plausible, especially for us Baptist-minded, who have or had similar not to say the same relations in our congregations in our old home.

It was the institute of deaconesses in a Hollandish Mennonite congregation which gave to Rev. Fliedner the first impulse to found a house for deaconesses, and out of this seed has grown the great work of evangelical deacons and deaconesses all over the world with its immeasurable blessings. We are the connecting link between the Beghards and Beghins of the middle ages and the deacons and deaconesses of the present time.

The celebration of the mass and the always renewed sacrifice of the Saviour by the priest they did not know. They celebrated the Lord's Supper under both forms. David of Augsburg says: "They do not believe that it is indeed Christ's body and blood, but only blessed bread, which in a figurative way is called Christ's body, as we say: 'The rock was Christ' and similar sayings. The Lord's Supper with them was for the whole congregation. With them the conviction was prevalent that the Lord's Supper was instituted as a sign of remembrance as well as of exhortation—of remembrance that Christ, who has become for his own the bread of life, has been broken on the cross for their salvation; of exhortation, that we shall also be ready to be broken for each other, and that those who with a clean heart eat the blessed bread, ought to be one and united in love and devotion for each other.

Concerning the confession they were fully persuaded that God is able without medium to absolve those who, really penitent, humbly ask for it. Yet the confession had with them a distinct value, and they, according to Christ's words, thought only those ministers entitled to hear confession, who by laying on of hands had received the authority of the apostles.

They said that the confession had not only purpose to lead back by penitence to the mercy of God, lost for a time, but that it should also be the occasion for beginning a true reformation. The way to such reformation can and shall be pointed out by the minister to whom we trustfully and penitently open our inmost hearts. Besides this confession, we find signs that there was a kind of general confession in use.

As the Waldenses wanted to be a congregation of believers, naturally the baptism of believers was in use with them as well as with the Cathari, but it



seems as if in consequence of the oppression under which they lived, the baptism of believers had not been practiced everywhere. Mostly they had their children baptized, but with the understanding that this ceremony did neither help nor harm the child.

There are traces that they thought it necessary to receive the children into the Christian fellowship; they did this by laying on of hands with the prayer of the congregation.

Already at 1260 Pseudo-Reiner says: "Concerning baptism, some err asserting that little children were not saved by baptism, for the Lord said, Mark 16: 16, 'He that believeth and is baptized shall be saved,' but an infant can not yet believe. Some re-baptize, others lay the hands on instead of baptism." David of Augsburg says: "They say a man is not truly baptized till he is introduced into their heresy. Some say baptism does not benefit the infants, because they have not an active faith." Another one reports: "Some are re-baptized who teach that the believers are to be re-baptized by the church." Another one writes: "The heretics say that this sacrament does not benefit any one who does not desire it with his own mouth and heart." Thus we find on a whole the same ideas and doctrines among them as with ourselves.

They gave much more importance to the liturgy and to united prayer as is mostly known to-day.

In spite of all simplicity and self-sacrifice, they did not believe that it pleased God when they tormented themselves. They said that God did not take any pleasure in seeing his friends torment themselves, as he is able to save them just as well without this. Concerning poverty an old poem says: "Take care that you do not get too much into poverty; for to him who does not bear poverty in great peace, it is dangerous. . . . Earn honestly what is necessary for your living, give away the rest, and you will have an incorruptible treasure in heaven."

Any one who compares our congregations and institutions with the above will find reasons to think, to pray, and to imitate our forefathers.

## NONE CAN SAVE BUT CHRIST.

A good minister was called to officiate at the funeral of an old man who had lived his fourscore years, and yet of whom it was not at all certain that his salvation was secured.

A friend was recapitulating all the hopeful signs in the case. "He had a reverence for the Sabbath, and read his Bible daily, and even prayed, but," said the friend, "we are not at all certain that his dependence was upon Christ; we are afraid it was not."

"What *shall* I say!" exclaimed the minister. "It is impossible to believe him saved without Christ."

The speaker was silent; she could not answer the question.

Ah, friend, we may have respect for the Sabbath and for religion, we may endeavor to pray, we may even read the Word daily, and yet if our dependence is not upon Christ, these things will profit us nothing eternally. No other foundation can any man lay than is laid. No other arm can save us, and in no other name will the Father hear prayer.

A Christian gentleman once said, "There is no salvation out of Christ, there is no other road to heaven."

"My Father," replied a gentleman present, "was an exception to this rule; his morality was of the highest stamp; there seemed to be no flaw in his character."

There is where many make a mistake. They are willing to admit that Christ is the way of salvation, but they think there are exceptions to the rules that must count as something of worth.

There are no exceptions. "I am the Way," said Christ. "No man cometh to the Father but by me."

Said a sick man, "I look up to God alone; I need no Mediator between; if I am not right, I mean to risk it."

And risk it he did, throwing away the only means of salvation and taking the awful responsibility of going out alone to meet his Maker.

Oh, friends, do not risk it! There is a way of salvation. Find it, for it alone leads to heaven.

A risk in this matter is an eternal failure.

ANNA D. WALKER.

THE HEAD OF THE CHURCH.—At a celebrated battle there was one position from which the enemy, after suffering defeat in every part of the field, kept up an unabated fire. There a huge twenty-four pounder vomited forth galling and continuous discharges; nor could our artillery, nor musketry, nor riflemen, silence it. "That gun," said the commanding officer, addressing the men of two regiments, "must be taken by bayonet. I must have it;" adding, as he placed himself at the head. "No firing, and recollect that I am with you." They needed no more. They advanced; and in a short time they had taken the gun and the position. Let the Church go forth at the command of her glorious Head, and there is no position and weapon of the enemy but shall yield before their united assaults.—*Guthrie.*

The devil amuses us until the last moment, as a poor man is amused while the detective comes to take him. When the officers come, the man cries and struggles in vain, for they will not release him.

### FROM SWITZERLAND.

Sister Jennie Baer, wife of our Home Missionary, Bro. J. B. Baer, who, as our readers know is at present with her husband traveling in Europe, has written a private letter to one of the editors of the MENNONITE, dated Mannedorf, Switzerland, July 30th, 1889. From this we allow ourselves to make following extracts for the benefit of our readers. She writes:

"Up to the time of our coming to Emmenthal, you no doubt have read of our whereabouts. While with friends there, requests came from the *Jura Mountains* and from *France*, that we should visit them too. It is of our stay at the former place and of our trip from there, that I will give you a little account. The scenery along our journey was at times imposingly romantic, for heavy rains had swollen the streams far beyond their regular course. And while we wended our way over the mountains we crossed deep gorges and ravines, narrow channels and valleys, passed through tunnels, and over bridges and waterfalls at a dizzy height.

Our way thither took us through Berne, the capital of Switzerland, a city remarkable for its mediæval characteristics. In the oldest part of the town are stone walled arcades on both sides of the street, which project in front of the buildings, and thus form roofs over the pavements and the show windows of the stores. These are also cool retreats from the burning sun, for they are built of an immense thickness.

We were permitted to continue our journey and reached our destination in safety, where we were kindly greeted by a brother who had come to meet us. Here there are quite a number of congregations, though mostly small and very much scattered over mountains and valleys. By the time my husband had gone from place to place to fill appointed services and preach the Gospel, he was very much worn, for in many cases he was obliged to walk for hours, as frequently there are only footpaths over the steepest places. People here are so accustomed to walking, that they think nothing of walking three or four hours, *i. e.* nine to twelve miles. Many came that distance and some even six hours walk to attend the meetings. In rain and sunshine there was always a good attendance. It is a pity that their willingness to hear and learn is not used to better advantage in organizing Sunday schools and prayer-meetings, as they have done in Emmenthal.

One day we rambled over the hills to visit a school. We found about thirty pupils at work at their long desks. Here in Switzerland, where compulsory education exists, every child is compelled to attend school nine years. A school year consists of from eight to ten months, with five and one-half days in a week. But in the summer season they have only half day sessions, beginning however at half past seven o'clock in the morning. Besides the curriculum of the common schools, two half days of each week are set apart for the girls to teach them needlework and knitting. The schoolhouse which we visited was built by an old father of our church, who knows the value of an education, because he himself was deprived of it in his youth. Though ninety-one years of age, he still contributes largely toward the support of the teacher. The scholars were delighted to receive visitors from America. After they had finished their exercises they requested that we should tell them something about our native land. Accordingly my husband spoke to them of our Sunday schools and churches, and of our mission stations among the Indians. They were very attentive and their sympathy reached to their hearts, for the next day the teacher informed us, that they had made a contribution in behalf of the Indian children in America.

But our visit here had already extended beyond our plan, and the time came for us to leave those dear friends who had shown us so much kindness.

From there we came here to Mannedorf, a town on Lake Zurich, where there is a Christian institution for the healing of the mind, body and soul, where many remarkable cures have been effected through faith and prayer. It seems as if it were the Bethesda of old, for indeed "a great multitude of folk" of all manner of diseases are brought here daily to be healed, and the Lord still heals the sick and performs many miracles in their midst. Many return from thence healed from sin and the disease of body.

Our ride hither took us over the "Bernese Oberland," through some of the prettiest spots in Switzerland and Europe. We crossed over five lakes and over and around numerous mountains. One night was spent on the *Rigi Kulm*, a mountain nearly six thousand feet high. The ascent was made toward sunset, and as we went up higher and higher, new scenes and views constantly burst out upon our vision, until we had a circumference of three hundred miles before our eyes. It was a grand sight to see a range of 120 miles of snow mountains and snow-clad peaks standing out before us in all their glory; besides the other chains of mountains for which Switzerland is noted. From there we counted ten lakes and saw a number of rivers, like silver threads, winding their ways through the green valleys. We descended the mountain on the opposite side from where we went up, well pleased indeed with our delightful trip and the better able to say, "How manifold are thy works, O Lord! in wisdom hast



Thou made them all: the earth is the full of Thy riches."

Next week we expect to start for Germany, the Lord willing. Our first stop shall be with Bro. Haege. At present John is spending a few days at Basle, where I expect to meet him on our way to Germany."

### "I ONLY WANT YOU."

Nearly four years ago, I was going to spend the day in a large city. Before starting, I said to my dear invalid sister, who is now in glory, satisfied with the fullness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town."

She interrupted my question, saying, with such a sweet, yearning look. "Nothing, dear. Don't bring anything. I only want *you*. Come home as soon as you can."

Her tender words rang in my ears all day—"I only want *you*," and oh, how often, since her bright entrance within the pearly gates, have her touching words and loving loook returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you want sometimes to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service, and patient endeavor? But He, too, turns from all, and says, "I only want *you*." "My son, my daughter, give Me thine heart." No amount of service can satisfy the love which craves only the heart. "*Lovest* thou Me?" was His thrice-repeated question to His erring disciple. "He that *loveth* Me shall be loved of my Father" (John 14: 21). Devotion of life, earnestness of service, fervent prayers, are only acceptable to Him as *fruits* of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I only want *you*."—*Record of Christian Work.*

### SOWING LIBERALLY.

We are told that it is a custom among the Indians, when they are sowing maize, to put seven grains of corn into the ground, One was asked why this was done. "Well," said the Indian, "We put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit." The Indians teach us a lesson. They teach us to sow good seed liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns. This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all? Nay, it should rather lead us like the Indians to sow more bountifully lest, with scanty sowing, the crows, the worms and the squirrels get the whole harvest. If we sow bountifully we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts and and bring forth fruit thirty, sixty and a hundred fold. The inspired Word tells us, "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap also bountifully."—*Messiah's Herald.*

### NOT TO-NIGHT.

A little over a year ago a young man entered the Cremorne Mission, New York, and seemed impressed by what he saw and heard. He was invited to remain for the "after meeting," but refused, promising as a sort of compromise to return the next evening. He did not keep his word. On the following day he went to Yonkers, and there undertook to pass counterfeit money. He was speedily arrested, convicted and sentenced to twelve months' imprisonment. When again at liberty he found his way to the Mission and heard again the message of the gospel. He thanks God he came back, but wishes he had kept his word of a year ago. From what sorrow he might have been saved. Often and often men and women say, "Not to-night," when asked to stay for conversation and prayer. It makes the heart of the Christian worker ache to hear these lost ones thus refuse to become acquainted with the Lord Jesus Christ. It is to be feared that many go away to taste again the bitterness of sin, some possibly never to return.

"The Spirit calls to day,
Yield to His power;
O drive Him not away,
'Tis mercy's hour!"

### A BAD TONGUE.

One of the most common signs of irreligion in a man is bad language. Once a man was swearing awfully, and a Christian who was standing shuddering near, in a pause of the blasphemy, said quietly, "What a state your poor inside must be in!"

The swearer started and replied, "No, I'm all right; never felt better in my life. What makes you think I'm ill?"

"You have such a bad tongue!"

"In heaven we shall dwell together in the land of the living: here we only salute each other and pass on in the land of the dying."

### NORMAL CLASSES IN SUNDAY SCHOOL.

[A Paper read at the late Sunday-school Convention, at Zionsville, by Joseph Hochtel.]

We concentrate our thoughts and take up for discussion what we believe to be practical methods for Sunday-school workers, both in the local Sunday-school and the Sunday-school cause at large. We, as workers in Sunday-schools at different places all know and are familiar with the different kinds of work connected with our several schools. We also know that to do this work, there are required men and women of every ability. We also realize that to be a worker in a Sunday-school is no child's play, but that we have one day to give an account of what we are doing, and especially do we realize the responsibility resting upon that one class of workers, namely, the teachers. A Sunday-school teacher, who is really a teacher of God's word, can not regard his calling anything else than a holy calling, and the success of a school, both apparent and spiritual, depends largely upon the teachers of that school. Therefore, the appointment of teachers is one of the most important duties of a Superintendent, and besides being important it is also one of the many discouraging experiences with which the Superintendent has to contend. To the question, Why discouraging? we say, because as a general rule he must appoint unprepared persons, and especially so, in cases of appointing substitutes for absent teachers.

Looking around us, at the proceedings of the world, we see the wonderful array of modern improvements and inventions. Look, for instance, at the astounding advancement in the use of electricity. With it are lighted halls, streets, yea whole cities, almost as bright as with the Sun's own light; by the use of the electric battery the operator sends his messages from our shores to those beyond the broad ocean in almost the twinkling of an eye, or the business men in our large cities carry on personal conversations with their customers scattered over the country by means of telephone; and even street cars are being run by its power. Great and wonderful have been the improvements and inventions made during the last half century; but thanks, and honor, and glory be to God, that he has not only put into man's mind the faculty of inventing and into his hands the power of improving the things that supply the necessities for this world's existence; but that he has put into man's heart the inspiration that more strenuous efforts had to be made to promote the cause of Christ.

Among the efforts, improvements, or inventions, if we may call them so, made on the spiritual side of things, is the "Normal Class" in the Sunday-school. The subject, as stated on our programme, speaks first of the advantages of Normal classes. The feature seems to be so new (though it is old), that it may be to some of the audience as it is to the writer, a strange concern. Therefore, before endeavoring to point out advantages, the writer believes it to be necessary first to see what a Normal Class in a Sunday-school is. The word *Normal* from its Latin derivation means, according to an established norm, rule, or principle. A Normal Class therefore is a class in which young men and women, besides the ordinary instruction, receive training in the rules and principles of education, and are thus prepared for the work of teaching.

The object of Normal schools, as instituted all over the land, is to teach true theories, true methods, and to train the pupils to teach with ease, that is, make them feel that they are masters of what would otherwise be discouraging points in teaching. A Normal class in secular education is an institution for the training of teachers in the best possible manner, to the highest attainable grade of excellence, that they may teach the pupils afterwards committed to their care in the most effective manner. It involves the acquisition of knowledge, the testing of knowledge thus acquired, and the utilizing (making useful) of such knowledge for teaching purposes. That such Normal classes are a necessity in procuring secular teachers is no longer a question for discussion. That a Normal class in Sunday-school is a necessity is no longer to be doubted, for the need of such a class is realized everywhere. Whether, however, the Normal class will be recognized as supplying this need so generally felt remains a question. The fact that the standard of secular education is so high in these days and the appliances employed so perfect, brings about the necessity of the Sunday-school raising its standard also if it would maintain its power. If the Normal school is a step taken in the right direction to train secular educators, a similar step must prove to be of great usefulness in training Sunday-school teachers. The Sunday-school teacher needs just what the Normal school aims to secure for the secular teacher. His work is equally important. He deals with the same intellectual powers, and addresses himself to the more important and powerful energies of the soul, the conscience, the affections, and the will. His text book is just as full of difficulties. The Sunday-school teacher should understand the language in which he is to teach so as not to offend cultivated taste by violating grammatical laws; but, should we say that only such who are perfect masters of language should become Sunday-school teachers? I say, no! A man once complained to a noted minister about the blunders in speech of one of his plain preachers. The great man answered,—"Never mind his breaking grammar, if the Lord helps him to break the poor sinner's heart." Just so with the Sunday-school teacher.

The Sunday-school teacher should know much about the text book in which he is to instruct, namely, the Holy Bible. It is an inspired work by which God, the creator of all, has made known His character and His will to men. The fact that the text book of the Sunday-school teacher is supernatural and his work dependent upon the Holy Ghost, does not diminish the necessity for the most thorough preparation on his part. He should know the truth from personal experience. He should have faith and spiritual discernment. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (discerneth) all things." (1 Cor. 2: 14—15) "The Comforter, which is the Holy Ghost whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) He who has felt the power of the gospel is able to proclaim and apply its truths. He should know the wide range and relations of truth. To know one thing, well one should know many things. In order to form an idea of Abraham's position and conduct when he was on Judean hills making the generous proposition to Lot, it is necessary that we familiarize ourselves with the story before and after the proposition; to teach a particular lesson, the teacher must acquire more knowledge than he expects to impart to his class or he will lack that peculiar power necessary to the simplest teaching efforts.

The Sunday-school teacher must know how to grow in knowledge. He must know his pupils. He must know what other teachers have discovered in their experiences, profiting by their failures and successes. He must know the laws of teaching. He must have ability to originate methods of his own. He must practice, practice, practice.

These are a few of the many points which are to be taught to, and discussed by the pupils of the Normal class during their course of study. Having a Normal class properly conducted, instructing its pupils in the teacher's text book from Genesis to Revelation, teaching them proper theories and methods of teaching, we can not but be convinced that there are great and many advantages in Normal classes for the training of teachers and the providing of substitutes. Since the office of teaching in Sunday-school is so important and so very often difficult to fill, we imagine it to be a very great advantage to the Superintendent to have a class whose pupils are willing if called upon to take charge of a class either permanently or temporarily as circumstances may demand, thus relieving him of that burdensome task of begging teachers out of the Bible classes, where he so often gets such answers as,—"I can't," "I am not prepared," "Please get some one else; or of calling on visitors, which practice is very objectionable indeed.

Where the class is not conducted during the regular time of Sunday-school, it is an advantage to the *present teacher* to become if possible a student himself and thus improve his ability to teach. Besides this direct advantage the regular teacher enjoys a benefit from the Normal class in the convenience it affords him of getting some one to take his place when necessarily absent from school.

This suggests also the advantage derived by the pupils of the classes from the existence of a Normal class. They can thus always be supplied with good teachers, such as are prepared to teach the lesson, and will be spared the discouragement which must necessarily come from being either left without a teacher or from seeing as they sometimes must that there is no one willing to teach them the word of God and tell them of their sweet experiences in being on the Lord's side. Another advantage the Normal class affords, is a more uniform plan of carrying on the work of the Lord which causes the teachers to be more enthusiastic in their work.

We come now to the last, the perhaps most important part of the question, namely, Who is to teach this class in Sunday-school? Not to become personal, we might answer by saying the best man or woman of the school. The teacher of the Normal class ought to be master of many things, he ought to be familiar with and have a thorough knowledge of the Bible. Having this knowledge he ought to have the happy faculty of imparting it to others. To speak more definitely, the writer believes that if it is proper for the pastor of a congregation to have charge of a class in Sunday-school, he ought to be the teacher of the Normal class. Having the best Normal class and the best of teachers at its head, we must under no circumstances forget the words of Christ when he said, "Without me ye can do nothing." (John 15: 5), and the words of Paul when he said, "I can do all things through Christ which strengtheneth me." (Phil. 4: 13). If Normal classes in our schools become a success we must not forget that it is the Lord's doing, to him be the honor, "For we are laborers together with God."

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Mind and heart will meet, though forbidden, like hidden lovers.

## THE MENNONITE.

**A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.**

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**PHILADELPHIA, SEPTEMBER, 1889.**


The fall session of the Eastern District Conference will be held at Boyertown, Pa., on Tuesday and Wednesday, October 1 and 2. Arrangements have been made to hold a missionary festival in connection with the conference session, when addresses will be made by the different ministers in attendance. On Monday preceding the conference a ministerial meeting will be held. We trust that these meetings may afford to the congregation in which they are held an occasion of special revival, and to all participating as well.

WORDS OF ENCOURAGEMENT.—A young brother, a minister in one of our sister churches, who is a reader of THE MENNONITE, writes in a private correspondence to one of the editors: "I was very well pleased to notice in the last few numbers of THE MENNONITE the progressive steps that your church is taking and the advanced position you are taking in true *heart religion*. May God bless you in your efforts and may you slay many evil spirits and bring men and women into the church militant and into the church triumphant. I admire your paper THE MENNONITE. I like to read it. It often brings me new ideas and helps me to pray for a truer, holier life. You have my prayers for its success."

### *ENCOURAGE YOUR MINISTER.*

It does a minister of the Gospel of Jesus Christ good and has the tendency to incite him to a greater amount of zeal and earnestness in his labors when he is permitted to see and hear that his past efforts have not been altogether in vain. A word of encouragement from those for the welfare of whose souls he has been laboring, and a brief and humble confession of the benefits derived from his ministry goes a great way in giving him new courage and an increased devotion to the work to which the Lord has called him. Such encouragement the writer of these lines was permitted to receive through the following lines from a young friend and brother who formerly attended his preaching.

He writes: "By these few lines allow me to humbly thank you for the good you have done me (unconsciously quite likely to you). But often by your preaching and your life have you made my soul to long for something higher and better than I then possessed. While I was yet quite young I often went away from your preaching with a heavy heart, saying to myself, "Who then can be saved?" Fear of death and of a just Judge seized me, sometimes soon to wear off. But if the hammer that struck the blow was gone, if the sound was no more heard it yet left a mark. It left a tiny spark which by the Providence of an all-wise Father was in after years fanned into a flame and to-day I can say with David, 'As far as the east is removed from the west, so far has He removed our transgressions from us.' I find the ways of the Lord to be 'ways of pleasantness and paths of peace.' The only trouble with me is like Peter's, I am apt to look on the waves instead of on Jesus and the result is a sinking. But when I again look up and call out, 'Lord, save me, I perish,' He gives me his hand and I am safe."

Words like these give a minister new inspiration and renewed encouragement faithfully to preach the word both in season and out of season, not knowing where the seed may fall and how it may sprout and bear a blessed fruit for eternity.

S.

## CHURCH NEWS.

### *OBITUARY.*

The following resolutions were passed at a meeting of the West Swamp Sunday-school on August 11, 1889.

WHEREAS it has pleased our Heavenly Father, who doeth all things well, in His wisdom to remove from our midst, in the prime of womanhood and usefulness, Miss Annie Roth, a faithful member, teacher, and officer of our Sunday-school, therefore,

*Resolved*, That we as a school deeply deplore the loss of one who was a conscientious worker in whatever her hand found to do.

*Resolved*, That we hereby tender our heartfelt sympathy to the bereaved family of our esteemed friend.

*Resolved*, That the librarian be authorized to hand these resolutions to the family of the deceased, and to the MENNONITE for publication.



### *MINISTERIAL CONFERENCE.*

Following is the programme for the next ministerial conference of the Eastern District, to be held in the Boyertown Mennonite church, on Monday, September 30th, 1889. Exercises to begin at 10 A. M.

I. *Essay*: "Take heed unto thyself." I Tim. 4: 16. The threatening dangers of the ministry. N. B. GRUBB.

II. *Scriptural Fear*, considered according to Acts 10: 35; Luke 12: 32; 1 John 4: 18. ABRAHAM GOTTSHALL.

III. *Manifestation of Christ* considered according to John 14: 21—23. W. S. GOTTSHALL.

IV. How can christian parents induce their children to read the Bible, pray, and exercise themselves in "Godliness?" J. S. MOYER.

V. How can we train our young members in active work for the Lord? A. B. SHELLY.

VI. Lukewarmness in the Christian church and how to cure and escape from it. C. H. A. VAN DER SMISSEN.

A. M. FRETZ, CHAIRMAN.

DISTRICT CONFERENCE.

On Tuesday morning, October 1st, the semi-annual conference will convene. The services will be conducted by the brethren, Solomon Ott and N. B. Grubb. The sessions will be continued to Wednesday.

Mission services will be held both Monday and Tuesday evenings.

A. M. FRETZ, Secretary.

### *WORTH REPEATING.*

It was said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for on the day of judgment." The admonition is appropriate not to ministers alone, but to all teachers.

THE STRENGTH OF SILENCE.—What a great art it is in the Christian life to *learn to be silent*. Under opposition, rebukes, injuries, *still be silent*. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, *when you speak from God*.

TASTE AND SEE.—There are two ways of ascertaining whether a reputed loaf of bread is really bread, or a reputed glass of water is water. One way is by chemical analysis; the other way is by eating and drinking. Upon the whole the common and experimental test is the most satisfactory and it is quite as scientific. Some people reach Christ by long and painful argumentation and searching into all the evidences of Christianity; while others simply take God at his word and come to an experimental knowledge of the truth and saving power of the Gospel. This is by far the better way. "O, taste and see that the Lord is good."

THE MEMORY OF SIN.—A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterwards he placed it where the man saw it; he turned pale, trembled in every joint, and offered any sum to purchase it that he might put it out of sight. Thus there is an invisible painter drawing on the canvas of the soul a life-likeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth life again. Be sure your sin will find you out.

### MARRIAGES.

NEIHEISER–BERNHARD.—On August 13, 1889, in Philadelphia, Pa., by N. B. Grubb, Andrew G. Neiheiser, of Germantown, Pa., to Miss Christiana D. Bernhard, of Baltimore, Md.

KRATZ–LONGAKER.—On July 27, 1889, at the residence of the bride's parents, by W. S. Gottshall, Horace B. Kratz and Sallie, only daughter of Samuel H. Longaker, both of Schwenksville, Pa.

GOOD–OTT.—On August 10, 1889, at the residence of the officiating clergyman, by W. S. Gottshall, Aaron G. Good and Mary Ott, daughter of Rev. Solomon Ott, all of Bowmansville, Lancaster Co., Pa.

ZIEGLER–BOYER.—On August 10, 1889, at the residence of the bride's parents by W. S. Gottshall, William G. Ziegler and Elsie G. Boyer, both of Schwenksville, Pa.

### DEATHS.

IUTZI.—On July 27, 1889, near Le-Sourdsville, O., Eliza, relict of the late John Iutzi, aged 80 years, 5 month, and 7 days. Deceased was a native of Baden, Germany; and at the age of 14 years was received into the membership of the Mennonite church, remaining faithful until death. From a family of ten children, eight survive her. Funeral services by Rev. Ince in English, and Rev. Joseph Augsburger in German, at Mennonite church, near Trenton, O., the place of interment. Text: Rev. 14: 13.

ROTH.—On August 5, 1889, in Milford, Bucks Co., Pa., Annie L. Roth, daughter of William H. and Amanda Roth, aged 22 years, 7 months, and 7 days. Interment on the West Swamp burial grounds, on Friday, August 9. Funeral services were conducted by A. B. Shelly. Funeral sermon preached from Prov. 14: 22.

LANDIS.—On August 8, 1889, in S. Bethlehem, Pa., Wilson Landis, son of James and the late Mary Landis, aged 21 years, 8 months, and 24 days. Interment on Monday, August 12, at Saucon Mennonite meeting house. Funeral sermon preached by A. B. Shelly. Text: Jer. 31: 3.

## MISSION DEPARTMENT.

Below we give part of an address delivered at the recent Convention of Christian Endeavor Societies held in Philadelphia. The address is interesting and worth a careful perusal. For want of space we can only give a part of the address in this issue. Look for a continuance in next issue.

### THE MISSIONARY UPRISING.

BY R. P. WILDER, NEW YORK CITY.

[An address at the Eighth Annual Convention of Christian Endeavor Societies, July, 1889.]

It gives me the very greatest pleasure to bring to your notice this afternoon the most important theme mentioned in the Bible—a subject that is older even than the Old Testament. For when God planned the Redemption, then the work of foreign missions had its beginning, and the charter for this work we find in the very first promise, and the golden thread of foreign missions runs through the Bible from the Book of Genesis to to the Book of Revelations. God's covenant with Abraham was a missionary covenant: "In thy seed shall all the nations of the earth be blessed." Though the jews, to a large extent, were exclusive, yet when David prayed for himself and his people, what was his prayer? We find it in the sixty-seventh Psalm: "God be merciful unto us, and bless us; and cause his face to shine upon us." Why? "That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy."

We turn to the Prophet Isaiah, and from the second chapter to the last, allusion is made to this greatest of all themes. Daniel refers to it, Zechariah refers to it, and even in Malachi we are told that "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." But as we reach the New Testament, the door which had been held ajar, is thrown wide open.

Who came to our Savior's cradle? Gentiles from the far East. Who bore the cross with Him? An African of Cyrene. What was His last command? "Go ye into all the world, and preach the gospel to every creature." The most important theme in the Bible is this: "Christ for the world and the world for Christ." Not only has God given us the charter for this work in His own Word, but He has set His special seal of approval on the work of foreign missions. Thousands of church spires mark the graves of cannibalism and witchcraft. Whole nations are turning from darkness into light. Look at Madagascar and Fiji Islands and Japan. Go to the New Hebrides. On one of these is a slab, which marks the resting place of a man known to few; but I wish no better epitaph for myself than the one inscribed upon the slab. The words are, "When he came, there were no Christians. When he went away, there were no heathen."

So marvellously has God blessed this work, that in the decade between 1873 and 1883 the average foreign missionary had thirty times as many converts as the average minister in the United States.

*Success is in proportion to effort.* If the success is so great, why am I before you this afternoon? The success has been great in proportion to the efforts put forth. My heart has burned within me as I have read the story of Gideon,—how he went with his handful of men against one hundred and forty-five thousand Midianites. If Gideon had gone against the enemy with the same proportion of men that we send to the foreign field, how many men would he have had? He would have had a fraction of one man. He would probably have sent a pitcher or a lamp!

I wish every one of you could see that familiar chart and those black squares, and I do hope that those figures may be burned into the hearts of every one before me. One thousand millions without a knowledge of Christ! God forbid that I should say anything here this afternoon to disparage the claims of work in our own country. I realize that there are ten million youth in our country who are without proper education in religion and morals. I realize that one hundred thousand drunkards are passing every year from a drunkard's hovel to a drunkard's hell. It is a black picture. But turn to the land of my birth, and we must multiply the population of the United States by nearly seven to equal the population of China. Those people have souls as well as we. Christ died for them as well as for us.

When, as a young man, I stand face to face with my life work, and the question comes, "Where are you to invest the capital of your life?" I think of the illustration used by the President of Princeton college: "Suppose that there are ten men here that have plenty of bread, but will not eat it, while off yonder there are a hundred who have no bread, and can get none; shall we go to the hundred, or shall we give the ten tonics and stimulants to create an appetite?" Shall I remain in the United States to give men tonics and stimulants to create an appetite, while millions in foreign lands know nothing of the Bread of Life?

(To be continued.)



### POOR AFRICA.

The *Baptist Missionary Magazine*, published at Boston, gives to that important, intellectual and highly moral city this questionable honor, namely "that 94 per cent. of all the rum manufactured in this country for Africa is made within five miles of the Boston State House, one firm having a contract to furnigh 3,000 *gallons of rum daily for Africa for seven years.*" This is a terrible score for one American city. There is an amount of moral responsibility in it from which a whole nation might justly shrink. Seven such years will complete the ruin of tens of thousands.

And here is an item which will match the above. The amount of liquor registered on the vessels which stopped at Madeira during one week while on their way to Western and Southern Africa were as follows:

960,000 cases of gin.
24,000 butts of rum.
30,000 cases of brandy.
28,000 cases of Irish whisky.
800,000 demijohns of rum.
36,000 barrels of rum.
30,000 cases of old tom.
15,000 barrels of absinthe.
40,000 cases of vermouth.

The compiler of these figures aptly names this as "the devil's missionary enterprise."

The facts above stated indicate a power for evil which only the human mind could reach, and that with all the helps and appliances of modern civilization. The very Gospel of Life, so far as it enlightens communities of men and extends its simplifying and elevating influence to civilization, becomes a ten thousandfold savor of death unto death when that light and power are misapplied, as in the example here given. All the wild carnivora of the forest, all the crocodiles and venomous serpents, all the scorpions and other insects of deadly sting which could be found in a whole district of Equatorial Africa, could not equal the harm done by this one whisky-distilling Massachusetts house. Three thousand gallons of poisoned liquor *per diem* gives the impression of an inhuman and even satanic capacity. It not only destroys the africans, body and soul, but it makes a moral wreck of the men on board the whisky-trading ships, for the atmosphere of such a ship, literally and figuratively, is steeped in rum. The adulterants who mix the water and fusel oil at the other end of the line, as well as the distillery employes here at home, all come under the same deadly influence, and it would be instructive to know whether the distillers themselves are not, as in so many similar cases, on the high road to destruction. The whole thing from beginning to end is a clean sweep of moral and physical ruin. "There is death in the pot," and death all along the line—death here in time, and death for evermore.

To counteract the influence of this one New England firm, to equal this terrible score with influences that are benign, would require, as we estimate the case, at least a hundred missionaries. Where are the men? The contract runs for seven years. Three thousand gallons of whisky per day! Who will sustain a missionary for seven years? "Who will come up to the help of the Lord against the mighty?"—*Church at Home and Abroad.*

### FOOLISH DOUBTS.

It is related that General Sherman, in the geat march to the sea, came across a darkey preacher, and thinking to have some sport with him, called him up and said:

"You're a preacher, Pompey; can you tell what it means when it says in the Bible that certain people were baptized for the dead?"

The old man opened the Testament and read the passage "God so loved the world," saying, "Mah's Gen'l, you understands dat?" "Yes," said the general, "I understand that."

Then he read "Come unto me all ye that are heavy laden," &c., saying, "Mah's Gen'l, you understan's dat?" "Yes, I understand that."

So he went on, reading one familiar passage after the other, invariably inquiring each time, "You understan's dat?"

"Yes," said the general, "I understand all that. But look here, Pompey, what's all that got to do with what I asked you about being baptized for the dead?"

"Well, Mah's Gen'l" replied the old man, "I was tinkin' what a foolish man you is, when you unnerstan' so much in de Scripter, ter bodder yer head so much about one tex' what you don't unnerstan'!"

This reminds me of what I once heard of a Philadelphia doctor of divinity who once went down the Delaware to Gloucester in the shad season to eat "planked shad." While he was busy at his repast, the landlady, who was of an infidel turn, and who thought to pose the Doctor by presenting the knotty points of the Bible to him, said:

"Doctor, don't you find many difficulties in the Bible?"

"Yes, ma'am," said he, "that I do."

"And what do you do with them when you find them?" continued the woman.

"Do with them?" said the doctor. "Just as I do with these fish bones. I push them aside. I eat the fish, and let the bones alone. I don't want to eat the bones—do you?"

# THE SABBATH SCHOOL.

## SUNDAY-SCHOOL CONVENTION NOTES AND NUGGETS.

We again had a grand, interesting, and edifying convention this year.

Oh how we, in ourselves poor, weak vessels, are strengthened and encouraged in our calling as laborers for our great Master in such gatherings as these conventions! They are times of "refreshing from the presence of the Lord."

We are glad to note an annual increase in membership in the schools connected with the convention. The number this year comes close to 1800.

Bro. C. H. A. van der Smissen made us feel very much at home by his admirable address of welcome. We enjoyed and were much benefited by the hospitality of the brethren, as well as by the exercises of the convention.

The special efforts of the East Swamp Sunday-school in mission work as we heard from its report, is very commendable. They believe it is more blessed to give than to receive.

If the normal school is a step in the right direction in secular education, the normal class for the training of Sunday-school teachers is equally a step in the right direction.—*Bechtel.*

Bro. van der Smissen has organized a normal class for teachers in the Hereford charge, prospects for success are good. How grand the plan to give teachers a more thorough and systematic knowledge of God's word; both historically and spiritually!

A high ideal is commendable even if not always attainable. If we can not always attain that ideal let us do what we can in mutually assisting each other toward it.—*A. S. Shelly.*

Bro. A. B. Shelly does not approve of having normal classes in connection with the regular session of the school.

Sunday visiting is not courted in my family, it is an evil, and only an evil. A teacher spending his Saturday evenings at ice-cream, strawberry and such like festivals, is not fit to appear before a class of children on Sunday. The winter vacation for a Sunday-school is almost as bad as the summer vacation of the church, sending the pastor on a vacation for a few weeks to be the laughing stock of skeptics, infidels, and other opponents of the christian church.—*Grubb*

It is a great evil and hindrance to the Sunday-school cause that parents do not concern themselves enough about their children in assisting them to prepare their lessons.—*Rosenberger.*

Supt. W. Gehman always knows something for each topic and can always arouse enthusiasm. He told us how he was disgusted with the first Sunday-school celebration he ever attended; also how his family was disgusted on a later occasion. No wonder! God grant that the day may be near when the evils of the so called Sunday-school celebrations and picnics may be viewed as relics of barbarity and not as belonging to the church of Christ, but that we may have more of those orderly and edifying children's meetings or festivals like those held in connection with the Sunday-school convention.

We are to rejoice but not in the "Yankee-doodle" that the band plays. We can rejoice best in God's house.—*Gottshall.*

One of the qualfications of a good Sunday-school Supt., is that he be a sincere christian, but not every sincere christian will make a good superintendent. Don't be afraid to be called a crank. We need enthusiasm. Paul was an enthusiast. A crank is needed to turn the machine.—*Berkey.*

Superintendents must be consistent; the christian is the world's bible. Some superintendents lay aside their religion as soon as the exercises of the school are over.—*Grubb.*

Miss Emma Landis, of the Hereford school, read an admirable essay on object lessons in the infant school.

We have to do with the life, work, and love of Christ, and not with his personal appearance. Our teaching should be a little more on the experience meeting plan.—*A. S. Shelly.*

Bro. A. B. Shelly is a veteran Sunday-school worker and the oldest Bro. in the ministry connected with convention work, having grown almost white in the Lord's service. His remarks are always well chosen, weighed, and pointed. So are those of our dear Bro. J. S. Moyer.

The Zions Union Sunday-school of Hereford was well represented by young workers; this is no surprise when we remember that they have in active operation a *Young People's Society of Christian Endeavor.* What can be better for training young christians to active work for the Master!

The secretary will have a full report of the convention ready for next issue.

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There are higher aims in our work in the Sabbath-school than simply to impart a knowledge of "the letter." Our scholars *must be converted*, or they will be lost. They *must be trained to do Christian work*, or they will not stay converted. Children can have a *Christian experience*, at a very early age, if plainly instructed on this point; and they can also become *useful* even in the days of their childhood and youth, if properly directed. It is no difficult task to teach children to *give.* They soon love the pleasant duty of *giving* Neither is it difficult to put them to *mission work.* Almost any child is ready to call on some other child and bring it to Sunday-school.—*Selected.*



## INTERNATIONAL S. SCHOOL LESSONS.

1889, Third Quarter.

*ILLUSTRATIVE AND PRACTICAL NOTES*
BY A. M. F.

Lesson 9. September 1st.

### DAVID AND GOLIATH —1 Sam. 17: 32—51.

GOLDEN TEXT:—If God be for us, who can be against us.—Rom. 8: 31.

Soon after the anointing of David, he was sent for, to come to the court of Saul, to charm away his spells of insanity by his skill in music. After this he again returned to his father's flock at Bethlehem. The Israelites had much contention and war with their enemies, the Philistines, about this time as we learn from the preceding verses of this chapter. The chief champion of the Philistines was a man of huge stature and strongly armed, a blatant defier of the armies of Israel, named Goliath. This giant had defied Israel to their scorn and dismay for forty days. Our lesson records the killing of this giant by the young, in war still inexperienced, anointed, yet uncrowned king of Israel—David.

I. *Offering Himself for Battle.* The circumstances of David's coming to the battle-field can be read in vers. 17—32. The spirit which rested upon David could not bear to have the uncircumcised Phillstine thus defy the armies of the living God. He was stirred, with the help of God to accept the challenge of Goliath. (1) When the honor and praise of God's name and kingdom are at stake every true and faithful follower should feel himself called to take a stand in defense of the same, and risk himself in the hands of his God to attack the evils which defy them. Saul, looking on the outward appearance, saw in David only a youth unable to go against such an adversary as Goliath. But David knew where his strength lay; he would come in the name of the God of hosts whose armies were defied. With this knowledge he offered himself; but to persuade Saul of his great courage, strength and skill, David told him how he slew a lion and a bear in defence of his father's flock. The slaying of the lion and bear was also a proof of faith, for he risked his life, not as an act of daring but of duty. David however does not make a parade of his courage, but attributed his success to God and could say that the Lord who delivered him out of the power of the one, will also deliver him out of the power of the other. To David's determination and convincing argument, Saul could only say, "Go and the Lord be with thee." (2) David was faithful in that which was least, and had God's help. Now that a greater duty presents itself, he can truly rely on the same strong arm. A lesson for all faithful workers.

II. *Preparing for the Battle.* According to Saul's view David must be fully armed to meet such an armed enemy, so he put on him his own armor, and gave him his sword. But the young champion did not feel at home in it and put it off. (3) The world unable to comprehend the silent forces of Christianity is constantly urging the church to adopt its own methods, but as David would have been at a great disadvantage in going with Saul's armor, so a Christian always puts himself at a disadvantage in adopting those methods. (4) As followers of Christ it becomes us to renounce all worldly practices and methods. Our armor, our methods, and our practices are described in the following passages,—2 Cor. 10: 4; Gal. 5: 1; Rom. 12: 2; Eph. 6: 10—18. This was David's armor inwardly; outwardly he went in his customary shepherd's garb and weapons.

III. *The Battle.* Visibly this was a conflict between two. The mail-clad warrior, with his mighty lance perhaps tufted with feathers, his brazen helmet shining in the sun advancing on the one side; the ruddy boy in his white shirt and sandals, with a staff and sling coming down to the brook and picking up five smooth pebbles, on the other side. Really it was a conflict between the God of hosts and the idols of the Philistines. The two met. Goliath looks with contempt and a feeling of insult upon his enemy with his stick, and threatens to easily dispose of him and give him as food to the fowls. David sees the sword, and the spear, and the shield of his enemy, but undismayed he tells him what the Lord would do for him, what he would do with the help of the Lord, and what Israel would learn by the transaction. His faith is so great that he is sure of victory. (5) Here is faith united with works. *David hasted,* his faith gave him courage. With a movement of his hand the smooth stone took its fatal flight on wings of faith and prayer, and sank into the unprotected forehead of the giant, who fell a corpse to the earth. Glorious victory for God and his people,—sad defeat for the Philistines! (6) Let us admire the course taken and the victory gained by David, and then remember that we too have giants to fight; in our own hearts,—Temper, Appetite, Passion, Pride, Envy, Selfishness, Indolence, Worldliness, and Unbelief; in the world around us,—Intemperance, Irreligion, Vice, Dishonesty, Intolerance, Worldliness, and Unbelief. The qualities we need in this conflict are like those of David,—diligence, faithfulness, meekness, humility, courage, piety, perseverance, activity, good sense, and faith in God.

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Lesson 10. September 8th.

### DAVID AND JONATHAN.—1 Sam. 20: 1—13.

GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. 18: 24.

The topic we are to consider in this lesson is, the friendship existing between the two named in the subject. David was about 23 years of age, had married Saul's daughter, had lived a year in the royal court, and was made captain in the king's army with 1000 soldiers under his command. Jonathan, Saul's

son and natural heir to the throne, became a great friend of David, notwithstanding the fact that David would in course of time ascend to the throne of Israel to which he was naturally entitled. As Jonathan's friendship to David was growing, Saul's was waning. Saul plotted to destroy his life, while Jonathan interceded for him, and devised ways to save him. In this lesson we have a conversation between the two friends in which we find them planning ways to ascertain the true feeling of Saul towards David.

I. *David's Appeal.* David, knowing that Saul was his bitter enemy and was bent on destroying his life, yet conscious that he had given him no just occasion for it, appealed to Jonathan to ascertain the cause of his enmity. Jonathan, who loved his father as well as David, and who believed that his father would do nothing without his knowledge, was surprised at David's questions. Nevertheless if there should be any evil intention in his father, he as a true friend would put himself between David and the intended harm,—he should not die. (1) This is just what Jesus did. The decree was that man must die; Jesus put himself between the enemy of souls, and man, and his God, and says he that believeth in me shall not die. David was sure of the evil intent of Saul, so he could say there is but a step between me and death, and in order to prove to Jonathan that he was mistaken in his belief that his father would tell him of his intention, he referred him to the fact that Saul was well aware of the close friendship between them, and that if he intended a secret harm to David he would of course not reveal it to David's best friend,—Jonathan. David proposed a plan whereby Jonathan might ascertain and communicate to him Saul's feelings. Whether David adhered strictly to truth in v. 6, the sacred historian leaves us to conjecture. We should however not judge the act by our light, but only according to the knowledge of those days. Let us remember too, that though the faults of God's servants are recorded in the Bible they are never justified therein. David referred Jonathan, v. 8, to the covenent made between them, chap. 18: 3, and asked Jonathan to slay him if he found treason, or evil design against the king's family in him, and not let him fall into the hands of Saul.

II. *Jonathan's Reply.* In this reply we see the strong devotion of Jonathan to David. It should not be a question with David whether Jonathan would do all in his power to save his life from the evil intentions of his father. In comparing v. 13 with the 14th and 15th verses we see that Jonathan knew or believed that David would become king. That he should thus covenant to save the life of him who was to occupy the throne that would be his own by inheritance, shows the sincerity of his friendship and the grandeur of his character. True friendship is self-sacrificing. (2) This lesson should urge us to that higher and better friendship with Jesus. He is a friend that sticketh closer than a brother. He is a friend to us, he loves us, but we can only be true friends together when we love him and enter into a covenant with him.

Lesson 11. September 15th.

## DAVID SPARING SAUL.—I Sam. 24: 4—17.

GOLDEN TEXT:—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

After departing from Jonathan, David was compelled to live the life of a wanderer for seven years, on account of Saul's enmity toward him. He fled from place to place for safety. During this life of exile there gathered around him a large band of discontented people, mostly victims of Saul's oppression, to the number of 600. It was in this time of trial that David composed many of his most precious psalms. At the time of our lesson, David and his followers are hiding in the wilderness of Engedi. Saul is upon his track with 3000 chosen men. He comes to a cave in the recesses of which David with his men are hidden, and lies down to sleep near the entrance. Saul was visible to those in the cave, while they could not be seen. With David's enemy thus sleeping within his power our lesson opens.

I. *David Spares Saul.* David's men, seeing Saul thus in their power, were ready to take his life, and advised David to do so. Nowhere do we find the words as used by David's men as a prophecy. They probably understood that David was to become Israel's king and this was their interpretation of the divine prediction. All that David would do, in order to show Saul how he had been in his power, was to cut off the skirt of Saul's robe. This act, though being no bodily hurt to Saul, merely an affront to his dignity, caused David trouble of conscience. (1) It is a good thing to have a heart that smites us for sins that seem little. It is a sign that conscience is awake and tender, and will be the means of preventing greater sins. It needed great decision and coolness in David to restrain his impetuous followers from slaying his enemy when thus in their power. But he was true to the core; he would not ascend the throne of Israel, but alone in God's way and time.

II. *David's Appeal to Saul.* "David cried after Saul." Though he may have been afraid of Saul's army, he, as the preserver of Saul's life, was not afraid of him. (2) Right conduct makes a man brave. Right in himself David could now plead in earnest for right with Saul. Saul had accepted counsel of men who misrepresented David to him. The incident proved that their counsel was wrong. David showed to Saul the piece of his robe he had cut off as proof that he had been in his power, and he had spared him, and that he had no thoughts of evil toward him. He would not take justice in his own hands, but left the Lord to judge between them. If David had been the disloyal and wicked person as represented to Saul, he would now when he had the opportunity, have showed it. David's maxim was the one expressed in our Golden Text, to overcome evil with good; but in this appeal, with right on his side, he would reach the conscience of Saul. As king of Israel, with graver duties and loftier matters of govern ment to claim his attention, what was he doing in pursuing after a dead dog, after a flea—things that could not and would not harm him, and too insignificant for his pursuit. David's tenderness awakened a little tenderness in Saul. He lifted up his voice and wept. His better nature was stirred, and his evil passion assuaged for the time being, and he acknowledged his injustice toward David, who showed him all kindness; but it was only for the time being. Saul's nature was too bad to retain good long. (3) The best way to conquer enemies is by turning them into friends.



Lesson 12. September 22d.

## DEATH OF SAUL AND HIS SONS.—I Sam. 31: 1—13.

GOLDEN TEXT:—The face of the Lord is against them that do evil.—Ps. 34: 16.

The resolution of Saul to be friendly to David, in our last lesson, did not last long. For a time the pursuit was intermitted, but it began again with renewed zeal and continued for about three or four years to the time of our lesson to-day, when Saul and three of his sons, with his armor-bearer, came to their end, during the invasion of the kingdom by the Philistines.

I. *The Defeat.* "The face of the Lord is against them that do evil." This could be truly asserted of Saul, and as Israel was under his leadership they had to experience the same displeasure of the Lord and suffer defeat with him. Saul himself was wounded, while his three sons were among the dead of the battle. From wickedness and defeat Saul came to despair, and desired his armor-bearer to put an end to his life. This being refused, he destroyed himself. (1) Oh, the miserable end of him who had forsaken God and fallen into wickedness!

II. *The End of Saul.* When the Philistines found Saul among the slain, they cut off his head and took his armor and sent them into the land of the Philistines round about, as trophies and proof of their victory. The head was hung in the temple of Dagon, and the armor in the temple of Ashtaroth, in honor to the idols as the authors of the victory. The people of Jabesh-gilead, remembering the favor of Saul to them in the early part of his reign, sent their valiant men to Beth-shan, where the bodies of Saul and his sons were, fetched them, and burnt them, carefully preserving the bones and burying them under a tree; and they fasted seven days. (2) Such is the fearful end of one against whom the Lord had set his face; of one whose life might have been a noble one if he had adhered to his God. When he forsook God, then God necessarily forsook him, and an evil spirit took the place in his heart of God's spirit. God did not do anything directly to hasten Saul's doom. He was left to work out the natural results of his evil heart. Instead of attending to the affairs of his kingdom he was out hunting David. The way of the transgressor is hard, though downward. In this instance we see six steps in it: (1) Disobeying God, (2) Disregarding warnings, (3) Doomed, (4) Despairing, (5) Defeated, (6) Dead.

Lesson 13. September 29th.

REVIEW.—*Twelve lessons in the history of God's people with reference to the chief persons of the time.*

Topic: THE SAFE PATH.

GOLDEN TEXT:—The Lord is far from the wicked, but he heareth the prayer of the righteous.—Prov. 15: 29.

Of all the lessons of the quarter, the review lesson requires more preparation than any other. Deeming it impracticable to arrange a full review lesson, we will only submit a few suggestions here:

I. *Sacred History.*—From I Sam. 3 to I Sam. 13. The whole First Book of Samuel should be studied.

II. *Time.*—From the call of Samuel B. C. 1134 to the death of Saul, B. C. 1055.

III. *Places.*—Shiloh, Kirjath-jearim, Mizpeh, Ebenezer, Ramah, Gilgal, Bethlehem, Gibeah, Elah, Engedi, Gilboa.

IV. *Persons.*—Eli, Samuel, Saul, David, Jonathan.

Drill the scholars on Titles and Golden Texts.

Let them tell what they can of each place and person, associating them with each other and the respective lessons.

Draw out one or two practical truths from each lesson, and make application.

### "WHEN THE CHILDREN ASK:"

"What mean ye by these stones?" Children will ask questions; they have a right to ask for information. All the great, the signal and important events of the Church of the past they ought to know.

But, if the parents of this generation fail to study the Bible, the children will go uninstructed. Here is a good illustration: "The mother of a family was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: 'Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible; and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you.'"—*A. Monod.*

### KEEP ME NEAR THEE.

The lower I keep in the valley,
The higher the plane of love;
Far richer the promise of glory,
And greater my blessings prove.

The nearer I keep to my Shepherd,
The greener the pastures grow;
The deeper I drink from the fountain,
More sweetly the waters flow.

The closer I hide 'neath the shadow,
Of the everlasting wings,
The brighter the light of his beauty,
And sweeter my spirit sings.

The nearer I cling to my Saviour,
The closer he stays with me;
Then draw me, O heavenly Shepherd,
Nearer, still nearer to thee.


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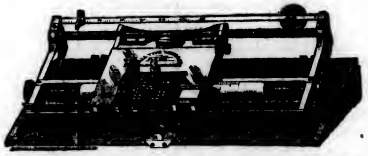

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